THE NEW CANADIAN

Holiday Supplement — Section One

XXX—No. 98 SATURDAY, DECEMBER 24, 1966 Toronto, Ont.

[M]essage [Fr]om The [J]apan Amb

[B]y OSAMU ITAGAKI
[Amb]assador of Japan

[The] year 1967 ushers in a new [era] in Canada's history and [Can]adians prepare to celebrate [Cent]ennial of Confederation, [it is] with great pleasure that I [extend] my best wishes to all Japanese Canadians and extend my [holiday] greetings.

[The m]ain current of world history has rapidly moved [to] the Pacific region, and [Japan], while also a member of [the A]tlantic community and the [Asi]an hemisphere, is expect[ed to pl]ay a positive role in the [promot]ion of peace and progress [in this] area as one of its im[portant] members. Recent Cana[dian in]itiatives in seeking solu[tions t]o the question of the re[presen]tation of China in the [United] Nations and the war in [Vietna]m warrant attention as [Canada]'s serious concern with the [Asian] situation.

[Relat]ions between Canada and [her n]eighbors across the Pa[cific a]re also of special impor[tance] both politically and econ[omica]lly. Happily, there are no [major] problems outstanding be[tween] our two countries, and it [is gra]tifying that the ties of [friend]ship have continued to be [stren]gthened by our mutual re[cogni]tion of the desirability of [expan]ding this cordial relation[ship].

[In] the economic field, espe[cially] with Japan's increased par[ticipa]tion in the development and [purcha]se of Canadian mineral [resourc]es, trade has rapidly ex[panded]. In addition, Japanese in[vestors], together with Canadian [busines]s interests, are financing [more a]nd more joint enterprises, [particul]arly in Western Canada. [Becau]se of this growing econom[ic par]tnership, forecasts are now [being] made that trade between [our] two countries may reach the [one-b]illion-dollar level by 1970.

[Anoth]er development of cur[rent] interest is the attention [given] to greater Japanese emi[gration] to Canada. In the past [year] Canada has established an [immig]ration office in Tokyo and [the visi]t to Japan of the Minister [of Man]power and Immigration [has ass]ured the smooth process[ing] of prospective Japanese emi[grants].

[In] the Asia-Pacific region to[day] there remains the challenge [of sol]ving the war in Vietnam, [the] China question and the eco[nomic] economic development of [develo]ping nations. In seek[ing so]lutions to these problems, [it is es]sential that Canada and [Japan], who hold similar views [on] international affairs, [should] work closely together to [ensure] that the vast Pacific will [live] literally as a place of peace [and p]rogress.

[It i]s therefore my desire to [ren]ew efforts to further [streng]then the Canada-Japan [relati]ons, and I would be most [grate]ful for the continued co[op]eration of Japanese [Canadia]ns in this objective. A [closer] relationship between [our t]wo countries, I believe, will [further] enhance the endeavors [of Japa]nese Canadians in many [areas of] Canadian life.

I wish you all a Happy [New Year]. I trust this [illegible] will be a rewarding and a [illegible] one for everyone.

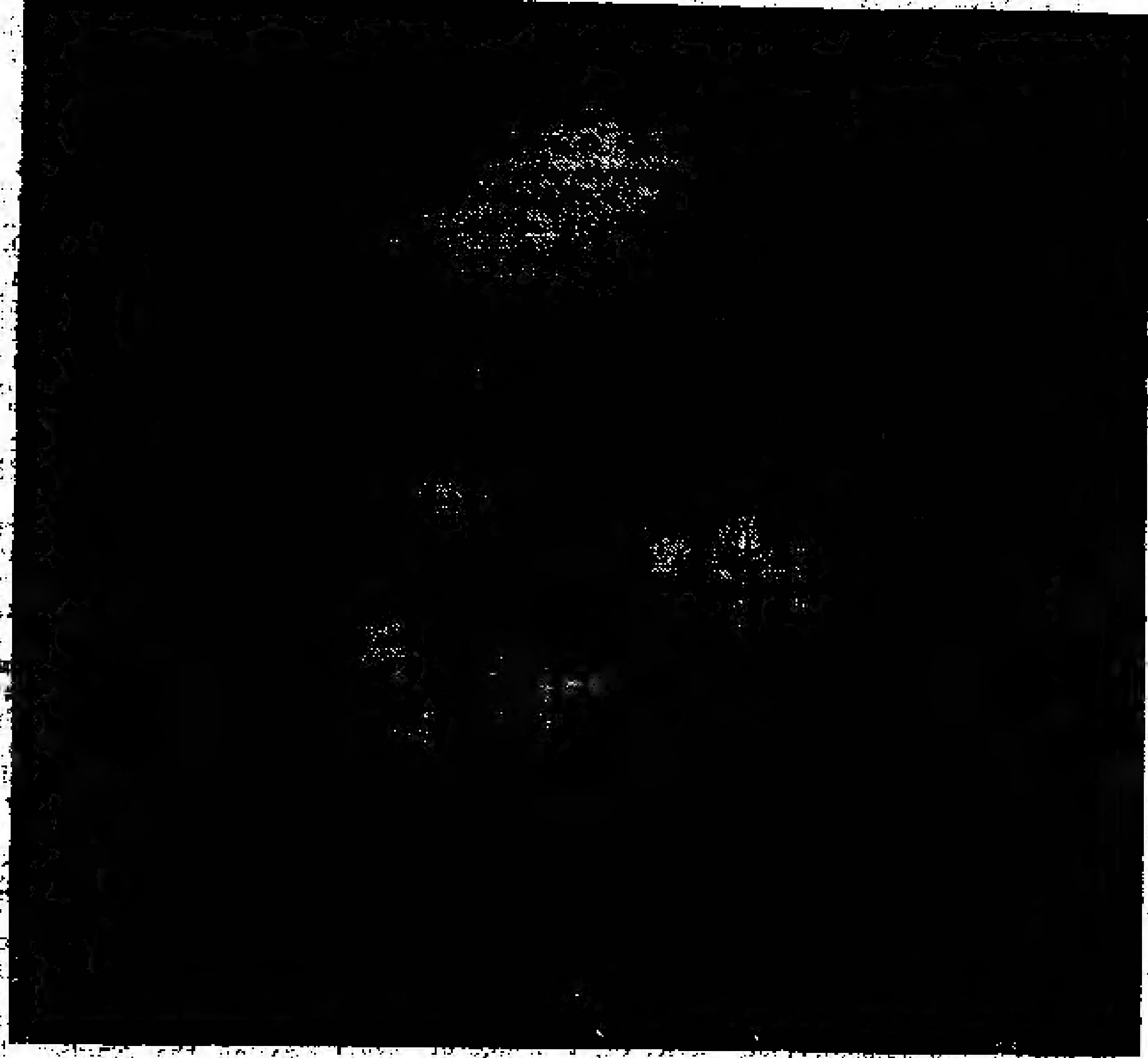


Photo by Jack Hemmy

Waiting for St. Nick

Tonight is the night for all children across Canada. Toronto Sansei brother and sister, Paul and Janet Shimizu above will be two of many children hoping to catch a glimpse of the jolly man in the red suit that comes each year with the big sack of goodies. Paul, 2, and Janet, 5, are the children of Mr. and Mrs. Tsutomu Shimizu of Toronto.

Contents of 1966-67 Christmas Issue

Holiday Greetings From The New Canadian Staff

Here is The New Canadian's **"Holiday Special"** edition for 1966-67 on schedule and, as usual, sardine-packed with ads, greetings, and the odd piece of writing pressured in here and there. We hope that sometime during the holiday season you will take out a few precious moments to enjoy our efforts.

The last regular issue of The New Canadian for 1966 will be published on December 31st. This New Year's edition will feature many of the articles and stories that failed to make the "Holiday Special" due to space and time.

The first regular issue of the New Year will be published on Wednesday, January 4th. For the first month of 1967 we offer all new subscribers a free copy of this special issue. We look forward to your continued support.

The Staff of the New Canadian extends to all our readers and advertisers a merry Christmas and a prosperous New Year. **Shin-nen Omedeto Gozai-masu!**

THE NEW CANADIAN Holiday Special

Section I

J.C. History Project Reviewed

BY GEORGE TANAKA

It has been stated in a recent article on Canada's Centennial that a book written about the Japanese (and the Chinese, Indians and Eskimos) in Canada, could reveal a good deal about the true nature of Canada and Canadians.

Working in Committee as we have done for so many years on the project of writing a History of the Japanese Canadians with writer Ken Adachi, and responsible as we are to the National JCCA and through this organization, the public, the work has given us a broader and deeper outlook on the history project. Of course we would not wish upon ourselves again, nor upon Ken Adachi, the climactic experience of a year ago before the writing breakthrough came, and Ken Adachi began to produce the first of the history manuscript. Yet we would believe the history project itself has been a teacher to us. For it seems to us that we are less subjective in our mood and less partisan in our thinking toward the history. Perhaps our view of the history has matured within ourselves, and we read upon it more thought of man than race and nationality, and more thought of internationality, than nationality. Perhaps there is less the sense of indictment toward the past, if the past means the experience of injustices, and greater the sense of measure of human experience that prompts the history work to its existence.

It is certain Ken Adachi has made good use of the outstanding reference sources on oriental history, available in London, England, where he is presently residing and working on writing the history. As reported by the National JCCA last month, two additional chapters of the History of the Japanese Canadians has been received from Ken Adachi.

Ken Adachi's manuscript, CHAPTER ONE, entitled FIRST CONTACTS, 17,000 words in length including 6 pages of documentation of 53 footnotes, describes, for the reader, the early era of Japan's history preceding the emigration of the Japanese people to the Western World.

Perhaps the [illegible] and the spirit of adventure that carried [illegible], Cook and Vancouver to the shores of British Columbia in the last years of the eighteenth century might well have carried some Japanese explorer before them. Well before the voyages of discovery to the remote regions of what was to become known as British Columbia were carried out by Spain and Britain, and before anyone knew that a continuous [illegible] extended [illegible] from California to Alaska, the Japanese were [illegible] in the [illegible] [illegible]

Japanese Canadian History ....

Continued from Page

oritarian government, harshly and consistently applied, put into reverse the natural expansion of an energetic maritime race. Weakened and divided by internecine strife, Japan scarcely would have been able to compete with the European nations, but the decision to turn in upon herself and the consequent need to catch up with the West after the long period of isolation were to lay the seeds for the later immigration of the Japanese to Canada in the late nineteenth and early twentieth century." Thus Ken Adachi opens the first door for the reader on the history and chapter one. Adachi's work of research on the early history of Japan is apparent as he writes, "Japan's first contact with the West came about in 1542 when some Portuguese, on their way by junk to Macao, were driven ashore by a contrary wind on a small island off the coast of Kyushu. They were the first Europeans ever to set foot in Japan. And the arquebuses, the smooth-bore muskets which they carried, caused no small excitement among the Japanese, and were probably valued more highly than the tidings of Christian faith carried by the Portuguese Jesuit, Francis Xavier, who arrived in 1549 at Kagoshima, in Kyushu. But both were to be influential in the chaotic internal political and social disorder that prevailed at that time. One was to help bring the Tokugawa regime closer to reality; the other was to be a decisive factor in influencing the seclusion policy nearly a century later."

Adachi describes the period of Japan weakened by internecine strife: the self-destructive civil wars that had weakened the country and brought about the strong and often harsh rule of the Tokugawa government and the institution of its isolation policy toward the mid 17th century. Adachi imbues his extremely readable story with the trenchant familiarity of one who is retracing the land of his ancestry. Japan, a country divided having suffered periods of feudal warfare, under the Tokugawa reign obtained the rule of law which was to last for the next two and a half centuries. While Japan had easily assimilated the musket to her culture, the remarkable growth and influence of Christianity was to terminate with an edict banning the Christian faith in 1614. Culminating in the final tragedy which took place in 1637 in Shimbara, near Nagasaki, when over 30,000 peasants were massacred after three months of fighting. States Adachi, "This anti-Christian persecution was inspired, in part, by the fear of foreign intervention in the domestic affairs of Japan and more strictly from fear of the political power of the Catholic Church."

It was a time when Japanese subjects were forbidden to reside abroad and those who wilfully left the country to return later, were put to death.

While Japan grimly preserved her political stability and policy of seclusion, European nations and later America, made their way to commercial and imperial expansion throughout the world. Russian, English and American ships cruised the Japanese waters. Foreign ships were not welcome but at times were given fuel and water until reports of acts of violence by an English crew brought the central government to issue an edict in 1825 called Ni-nen-naku or "No Second Thought" Expulsion Order. It was to enjoin local authorities to drive away foreign ships and to arrest and kill any crew members who should come ashore.

Reading Adachi's work one feels the sensitive touch of a writer whose research on the early history of Japan becomes an ancestral study of the past. He describes in some detail the fall of the Tokugawa hegemony and the beginning of the new era of government in Japan in 1867 in the name of a fifteen year old boy known to posterity as Emperor Meiji. And of the earlier event when the United States decided on a full-scale effort to open the doors of Japan, which found Commodore Matthew Perry on July 8, 1853 with his squadron anchored at the mouth of Yedo Bay. And on March 31, 1854, at a little fishing village called Yokohama, the Japanese signed the Treaty of Kanagawa which opened two ports to American ships for supplies and trade and provided for consular representation.

Adachi states, "The new government quickly began to encourage the adoption of Western ways in order to catch up with the technologically advanced nations of the West . . . The wearing of foreign style clothes and shoes became fashionable; in the 1870's, both the carrying of swords and the traditional male hair style, the chomage or "topknot", were abolished . . . . For the educated, there was a proliferation of translations of Western literature: Robinson Crusoe, Pilgrim's Progress, Romeo and Juliet."

Adachi draws to attention that in the same year of the restoration of the Emperor Meiji in 1867, the British North America Act had united the provinces of Canada, Nova Scotia and New Brunswick, and John A. Macdonald had become the first Prime Minister of the new Confederation. Thus Adachi portends the future and the historical tie between Canada and Japan to come about by the settlers to Canada from Japan.

The Emperor Meiji by edict of 1871 advocated the policy of encouraging the Japanese to seek knowledge in foreign lands. But not to nearly two decades later were barriers removed to labour emigration. The overseas movement really began with the 943 emigrants who sailed on the Pacific Mail steamer City of Tokyo arriving at Honolulu on February 8, 1885. States Adachi, "Dressed in tight-fitting farmer's trousers and nothing but Western style underwear on top, they had left their prefectures of Hiroshima and Yamaguchi, lured by the offer of free passage, food, lodging and medical care—paradisal to people on the thin edge of starvation. They were the first of over 28,000 to reach Hawaii on three-year contracts over a nine-year period since the signing of the emigration convention, and the first of a total of 178,927 who entered Hawaii up to 1906. They were also the vanguard of a movement to the United States, Canada, South America and Australia which took in 91,740 to 1908."

The first known Japanese immigrant to Canada was Manzo Nagano, a 19 year old sailor who opted to remain ashore in 1877 at New Westminster. "Nagano was to spend the best part of 46 years in British Columbia before he finally returned to Nagasaki in 1923, and his successive activities — fisherman, longshorman, businessman — reflect the occupational activities of those immigrants who were to follow him."

Preceding the Japanese immigrants to British Columbia, Adachi describes many interesting happenings and surmises, of early contacts and traces of Japanese who, in many cases were the unfortunate crews of Japanese ships disabled and carried on the Japanese Current to be finally shipwrecked on the coast of North America.

The peasant class in Japan, the farmers and fishermen, from which largely came the emmigrant group, suffered the most from economic duress, though they stood second in social standing of warriors, peasants, artisans and merchants. The hardships, revolts and discontent of the peasant class in Japan is graphically described by Adachi, where oppressive taxes and exploitation by the landlord ownership of farmlands existed. Yet the average immigrant was not from the utterly impoverished and submerged groups in Japan. The average immigrant possessing little money, without knowledge of the English language and entering a totally strange land, needed to rely not only on his hopes and ambitions but on a great deal of energy.

Villages in the south of ... especially Wakayama, ... goshima and Hiroshima, ... the largest number of ... grants to Canada. The ... Mio in Wakayama was a ... ingly vivid example of a ... whose inhabitants went ... search of a better life in C... ada. The village was surro... by mountains which limited ... ing to only 13 percent of ... area, and the ground sloped ... to the sea where fishing ... poor because of strong wind... reefs prevented the use of ... nets. States Adachi, "The ... ing point in the history of ... isolated and poverty-stricken ... lage came when a carpenter, ... hei Kuno, visited Steveston ... 1887, there to be "overjoyed ... the sight of the salmon ... and to visualize the possib... for his fellow villagers in ... fishing industry off the coast ... British Columbia. He was fol... ed by almost the entire you... labour force of the village; ... once established in fishing, ... were able to send cash ... tances to the village . . . Mio ... self prospered, becoming kn... as "America-mura", or Ame... village."

Much, much more is told ... Ken Adachi of the life and ... in Japan and the growing c... tacts of the Japanese immigr... in Canada. The early life in B... ish Columbia, with all its c... lenges to the Japanese im... grants; the events, condi... and circumstances are told in ... vealing detail. Adachi write... beautiful prose, "The lone... of the immigrants had the b... adth of unfamiliarity; str...

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...anese Canadian History . . . .

...walked about them, ...sounds assailed uncom...ing ears. They felt nostal... a homeland, for a village, ...at least their place in ...verse, however miniscule ...ped, was fixed; in which ...fields, trees had a char... and identity of their own, ...which they could fix their ...tity and establish a ...of relationship. In British ..., the early immigrant ...a transient, without mean... connections in time and ...his dwelling places and ...work had no relationship to ...a man. Working for an ...nal corporation or a sha... employer, he could not re... the identity which even the ...village or town in Japan ...ted its inhabitants. Settle... was to be no rapid and ...process; in fact, it repres... a revolutionary change in ...ways of living and demanded ...adjustment for the immi... that they were to find ...to make only over a per...years." "Arc-shaped, like ...strung bow, and com... of a festoon of mountain... volcanic islands lapped by ...Japan has been blessed ...enormous natural beauty. ...rugged coastlines and is...studded adjacent waters, ...forested mountains and ...landscape softened by a ...ding bluish moisture haze ...found parrallels, for ...stalgic immigrants, in the ...green climate; and entering ...the Gulf of Georgia and docking at Vancouver, they were entranced by that dramatic combination of shore, mountain and sea. But among the differences, the most significant was the fact that Japan's natural beauty was not combined with a plentitude of resources in the way that British Columbia's was. Thinly populated, its natural resources only beginning to be tapped and exploited, the province could only be the right place for these immigrants."

Chapter Two of the history manuscript entitled Confrontation: 1895-1906 of almost equal length as chapter one, with 58 pages of manuscript including 5 pages on 56 footnotes covering supporting documentation; gives a graphic picture of early settlement in Canada, the international scene, the apprehension of the white people against the Japanese immigrants leading up to the great riot of 1907.

Adachi's opening on Chapter Two begins, "From the earliest times, settlers on the West Coast were people who were highly self-conscious of their British origin and wished to have the colony remain an area populated by British immigrants. The Hudson's Bay Company had intended that the area should be a colony of British landholders, united together by the same ties, serving as a bulwark against Americans and other more undesirable foreigners; in fact, the colony was ceded to that company in 1849 upon the condition that it should form there a colony of British subjects. The first shiploads of colonists, solicited by advertisements in English newspapers, arrived in that year; but the whole population of the colony by the end of 1854 amounted only to 450 persons, and it was only the gold rush of 1858 that sucked an influx of people into the vast emptiness of the colony. So it was that in the first few months, Victoria awaited the arrival of the first large group of non-Britishers, which included thirty-five Negroes fleeing persecution in California, with dread and trepidation. And when the Chinese arrived with the gold rush, it was realized that it was much easier for them to get to British Columbia than it was for settlers from Europe who had still to undergo an interminable voyage around Cape Horn to reach the most remote and least populated colony in the British Empire."

"The coming of the first passenger train from Montreal to Port Moody on July, 1886, was the vision of the great overland route made reality; in its wake came a tremendous boom in the economy and waves of new settlers. Within weeks of its incorporation as a city, on April 6, 1886, Vancouver's population had grown to 2,000. Within two years, the population was 8,000, settlers coming from all directions, and all easily absorbed into the community with the exception of the Chinese and the very small cluster of Japanese . . . In the next fifteen years after the arrival of the first passenger train, the industrial changes were to be startling. By 1901, the population had bounded to 178,657 people, more predominantly British than ever; but it had been "infiltrated" by an increasing number of Orientals, and there was some foundation for the fear that the province might soon be overrun by these people whose arrival ran counter to the cherished idea of a "white" British Columbia. The 1901 census had put the number of Japanese in the province at 4,597; small enough, but when added to 14,885 Chinese, the total amounted to about ten percent of the province's entire population."

The surging tide of early Chinese settlement in British Columbia is dwelt upon by Adachi; as much as it related to the Japanese as part of the oriental immigrant group. "In those days, however, opinion was curiously divided about the merits of the Japanese and Chinese. Some went so far as to favour the Japanese, an attitude they were soon to reverse: 'if the Chinese are free to come why not give the Japanese a chance? As a race, they are industrious, quiet and sober. If they come to the country they will settle in it, and they are by no means the degraded race that some people suppose, the settlement of a limited number of them in B.C. need never be regretted . . . (The) proclivities of the Japanese make them peculiarly suited for helping in the development of this province. After the completion of the railroads these people would settle down to farming and mining . . . They would obtain and cultivate land which would be despised by white farmers. The Japanese are intelligent, have peculiarly active minds, and acquire knowledge readily . . . Of the two give us the Japanese always'. Thus the Victoria Colonist in 1884. But at that time, the Japanese were an unknown quality: so few of them were in the province for these extravagant ideas to be tested. Yet the Colonist continued to insist up to 1900, single-mindedly, that the Japanese and Chinese 'ought not to be placed upon the same footing', that the Japanese 'will not do as the Chinese do-simply exist here on what he can import from his home country, and save all his money to send away', and that 'Japanese competition on the labour market is largely a myth'. Strangely out of step with the rest of provincial opinion, the Colonist could still insist in 1900 that even the labourers from Hungary, Poland and other countries of continental Europe were 'from almost every point of view . . . inferior to the Japanese'. Unlike the "parsimonious" Chinese, the "Europeanized" Japanese, 'adapting himself to the ways of Occidental civilization with even greater rapidity than is good for him', wanted just as high wages as anyone else, and proposed to live just as well."

The rise of Japan, states Adachi, with Japan's success in the Sino-Japanese war of 1894-5; the defeat of the Chinese in Korea; the capture of Port Arthur; the treaty of Shimonoseki in April, 1895 giving Japan Formosa and the Pescadores, was to increasingly enhance the status and the pride inherent in the immigrant Japanese.

Unlike the Chinese who had no consular representatives in

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[illegible] . . .

[illegible] "All [illegible] Adachi [illegible] a bill [illegible] in 1900 to make the [illegible] Immigration Act applicable to the [illegible] and to include the [illegible] [illegible] told Laurier that it was unfair and unjust to legislate, or even attempt to legislate, discriminately against the subjects of the country which I have the honor to represent here, whose progress in civilization has excited the admiration of the world . . . . Laurier was placatory: his government had no intention of introducing tax legislation affecting the Japanese. In June, 1899, Ottawa disallowed all acts which had been passed by the provincial legislature in the previous year's session containing anti-Oriental clauses, all of them vigorously protested against by the Japanese consulate."

In the international scene, in February, 1904, Japan declared war against Russia. Full of dramatic battles on land and sea, the war captured the imagination of the world. In the eyes of the public, "Gallant Little Japan" was standing up to the bully, the Russian Bear. Thus Ken Adachi expertly weaves together the world scene as they affect and play about the immigrants.

But following the end of the war in 1905, the increasing influx of Japanese immigrants to British Columbia gave rise to growing apprehensions of British Columbians over the Japanese in the country. To them, the Anglo-Japanese Alliance of 1902 meant that their interests were to be "sacrificed" in the interest of [illegible] politics; and when Canada [illegible] to the Anglo-Japanese Treaty of Commerce and [illegible] in 1906, it was to the [illegible] from one member of the Commons that the door would be opened to Japanese immigration. But Laurier had cleverly argued that the province would benefit enormously from increased trade with Japan, thus balancing their capacity against the demands of the electorate.

British Columbia was to see the increasing settlement of the Japanese immigrants and their consolidation in the major industries where they began to compete, at times fiercely, with workers. Because the Japanese were enjoying unrestricted competition in fishing, lumbering, mining and railroad construction work, white labour became the militant antagonist of the Japanese, demanding protection from the Japanese who, with their lower wages and standard of living, were depriving them of their jobs. Thus Adachi describes the early years of the gradual and growing resentment against the Japanese; the passage of the first Natal Act and other legislative disallowances in 1903 and 1905 against oriental immigrants.

It was seven years after the first salmon cannery was established in New Westminster in 1870 that the first Japanese began to trickle into the fishing industry. But by 1896, 452 fishing licences were issued to the Japanese out of a total of 4,722. States Adachi, "At the turn of the century, most of the fishermen resided in Steveston and worked in the surrounding waters until they began to migrate up the coast as far north as the Nass and Skeena Rivers. In 1899 the village of Steveston contained about 2,000 Japanese; and with such a comparatively large population, even if many of them were seasonal workers, an embryonic community life was forming."

Ken Adachi describes in considerable detail and in prose never lacking in interest, the many often dramatic incidents and happenings and historical data and events pertaining to the fishing, lumbering and mining industries giving to the history a wide picture of this period of the Japanese in Canada.

Although the movement to the land was not to begin in earnest until the years of World War I and the 1920's, Adachi cites the case of Jiro Inouye, a Waseda University graduate, who, leaving his Oriental Trading Company in Vancouver to buy twenty acres of land in Haney in 1906, there "pioneered" the strawberry industry among the Japanese.

Few of the early immigrants were engaged in any other work than rough labour. Entry into commercial occupations, as in agriculture, where the Japanese immigrants could gain a measure of independence, was a much later trend. Still, by 1907, a sizeable community had grown in Vancouver. And Adachi describes the case of Shinkichi Tamura, who two years after his arrival in 1887, opened a toy shop at the corner of Cordova and Carrall. Few of these early shopkeepers became as successful as Tamura — owner of three import-export firms and a Vancouver trust company, tycoon, member of Japan's House of Peers before he died in 1936 at the age of 72.

While B.C. legislative measures to stop immigration and restrict employment had without exception been disallowed by the federal government, the one measure that had been successfully passed by the Privi Council in London in 1902 was that which disqualified the Japanese in 1895 from the right to vote. At the time it was passed, its significance was not greatly heeded, but after the rejection of Tomey Homma's appeal in 1902 and the realization of the ramifications involved in the denial of the franchise and the series of rights which could be withdrawn by not being included on the voters' list, the legislation was seen as the ingeniously diabolical piece of work it turned out to be.

States Adachi, "The vexing problem of the franchise was to become the outstanding issue from the few years after the Japanese were first denied the right, through the [illegible] struggle of the returned World War I veterans who finally achieved the right in 1931, to the representatives of second generation Japanese Canadians who appeared before a House of Commons Committee on Elections Franchise Acts in 1936, and finally to that occasion on March 7, 1949, when the provincial legislature, yielding to sustained pressure, introduced an amendment to the Provincial Elections Act, giving the right it had never granted, after over fifty years of bloodless but painful issue, and almost a year after Ottawa had granted the federal franchise."

The meaningful story of Tomey Homma's efforts and public controversy over this issue are dealt with by Adachi [illegible] may have been [illegible] of the denial of the franchise to Japanese Canadians. It is only by reading [illegible] of this resulting from [illegible] efforts of research, that [illegible] able to more fully appreciate the magnificent effort performed by Tomey Homma that is an important part of the franchise we now enjoy.

"Not only were the Japanese locked in legal dispute over franchise and involved in controversy over fraudulent practices in naturalization, but early years of the century saw them embroiled in industrial disputes of varying size and importance, which were quintessentially racial in substance. The most violent and spectacular of these were the two strikes in 1900 [illegible]

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[illegible] C[illegible]y . . . .

[illegible] the Fraser River fishing [illegible] in which white and [illegible] combined in [illegible] combat against the Ja[illegible]. By the time of the [illegible] — the most violent of [illegible] disputes in the [illegible] of the [illegible] in[illegible] — the Japanese were [illegible] entrenched, holding [illegible] half of the total number [illegible]: 1,958 to [illegible]. More[illegible] 1,090 licences [illegible] [illegible] were [illegible] [illegible] Japanese fishermen, [illegible] 4,000 of [illegible] were [illegible] in the industry, mostly [illegible] Fraser, the most impor[illegible] spawning ground for sock[illegible] coho on the Pacific [illegible].

[illegible] remote north of the [illegible] near the Yukan boun[illegible] at Atlin, the incidents and [illegible] where the white min[illegible] [illegible] prevented the Japa[illegible] work in the [illegible], are [illegible] described by Adachi.

[illegible] conclusion of the nego[illegible] between Canada and Ja[illegible] on January 31, 1906, follow[illegible] the decision to accede to the [illegible]-Japanese trade treaty of [illegible] which contained the fam[illegible] article giving subjects of [illegible] contracting parties full pri[illegible] in each other's territories [illegible] reflected the cordial relations [illegible] the two countries . . . [illegible] that summer of 1907, a [illegible] public welcome was given [illegible] Prince Fushimi, cousin of the [illegible] Emperor, when he made a [illegible]-long tour of the major [illegible] in Canada following a state visit to England . . . Before leav[illegible] Esquimalt, Fushimi told [illegible] Laurier that the public enthu[illegible] shown him was evidence of goodwill toward Japan."

"But this evidence of "good-will" was merely the demonstra[illegible] of the superficies of cere[illegible] politeness. Behind the facade was the reality of the animosity of the working classes towards the immigrant Japanese: the troubles on the Fraser and in Atlin were the more conspicuously vehement of the widespread hostility which manifested itself in incidents throughout the province. High level diplomacy in Ottawa or enthusiasm for Japan east of the Rockies had little relationship with the realities of the situation in British Columbia."

". . . . And as prosperity rose and dipped, Victoria and Vancouver had been gazing at more and more Japanese immigrants descending the gangplanks in the harbours. With this influx, which added to the social and economic unrest and anxiety, the events of the recent years were moving swiftly and ineluctably towards a climactic show of violence." Thus concludes Chapter Two portending the coming great riot of 1907 dealt with by Ken Adachi in his chapter three of the history of Japanese Canadians.

It has not been the object in the foregoing to sum up or interpret these chapters of Ken Adachi's writing; rather to choose upon a few of the highlights and exemplifying paragraphs that these would carry some little of Adachi's historical narrative. Adachi had intended at the outset of this project to make the history thorough and comprehensive, covering the chronology of events, encompassing much of pertinent facts and personal accounts as unearthed; analysis and commentary of narrative and biography; an interpretative study of struggle, upheaval and achievement of the Japanese Canadians.

Having thus reviewed three chapters of Ken Adachi's history of the Japanese Canadians, which in length may possibly be about one quarter of his future complete work, the great interest engendered and excitement and readability of Adachi's work leaves no doubt in my mind that the history, when completed, should be an outstanding contri[illegible] [illegible] Canada [illegible] interest to [illegible]

[illegible] GREETINGS FROM ACROSS CANADA

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...gth For The Bridge Author ....

The Happy World Of Pe...

By Jessie L. Beattie

I know a talented musician ...o came to America from Eu... and took up residence in a ...l mid-western town. She was ...y lonely until someone gave ... a bowl with two half-grown ...l fish as a Christmas gift. ...named the fish Ike and Mike. ...formed the habit of singing ...ly Brahm's lullaby as she fed ... Soon they began making ...tive movements in rhythm ...h the music, proving that ...y hear her and were delight... Time came when they refus... to accept their dinner unless ...ung as she fed it to them; ... of them would sulk for as ...g as two days, slouching in ...e bottom of the bowl as if ill, ...f denied this accompaniment.

The most unusual household ...t I ever had was a small ...ck cricket. He sought shelter ...en December's cold in our liv...g-room. I found him hiding be...d a coal shuttle on the hearth ...t he quickly jumped into an ...n bookcase for protection.

He may be hungry as well as ...ld, I thought, and I placed a ...uare of flannel — about the ...e of my thumb nail — on the ...or beside the bellows. I went ... bed and in the morning neither ...e piece of flannel nor the ...icket could be found.

But that evening, as I sat by ...e piano softly playing, I heard ... small voice from behind the ...strument: Creek, creek, creek. ...gain, before retiring, I laid a ...ap of woolen cloth by the ...llows. Again, it disappeared. ...r the second evening, the chirp...g was louder and cheerier.

About a week later, during ...ch time I had a steady board... who was fast becoming neces...y to my pleasure, I was play... the Kaiser Waltz in dreamy ...po while I sat in an unlit ...m with moonlight touching ... window to silver. Creek, ...k, creek, a little voice had ... saying now and then. But ... I played, something I could ...t first believe, happend. The ...king began to keep time with ... music — to pause when I ...ed — to continue as I con...d. Over and over, bar by ...

...k creek creek creek, (pause)
...k creek creek creek, (pause)

... played slower — faster — ... again. The creeking grew ..., faster, slower, and in ...t timing. There wasn't a ... The little black fellow was ...g to my accompaniment.

...s of times that winter, ... thing happened. But ... when I played the Kaiser

I gave my friend a name. I called him Roger, and since that time, every cricket is Roger to me.

"He'll eat your carpets and your linens," people said. But my cricket was well-fed and didn't pilfer. After the snows had melted and the grass was greening, he called to me from a concealing clump of iris in the garden and seemed to be reassuring me that he would take up residence in my home again after the fine-weather seasons had passed. But he failed to keep his promise. He may have met any one of many fates — a hungry robin may have captured and eaten him, a big boot may have crushed the life from him, or could it be that he merely fell in love with someone else?

I have a little bird in a gilded cage now. He is a symphony of blue and gray. The living-room is his day-time home, but in the evening I carry his cage to the kitchen where his little round jet eyes will not suffer from artificial light. I leave him in the kitchen until morning.

When I go out at 7 a.m. to put on the kettle, a gentle voice greets me with "Hello Sweetheart" and I answer back," Good-morning Sugar". And I think what a pleasant manner in which Tto begin the day.

Sugar is a dainty parakeet. He is two years old and knows almost as many words as a two-year-old child. He has had very little training, but he selects words and phrases which appeal to him from our daily conversation and often fits them into remarkable speeches. He makes subtle remarks to encourage us to give him what he wants.

For instance, when he is ready for his daily exercise — after dinner when doors and windows have been carefully checked and we are taking a quick glance at the paper before opening the door of his cage, "Do you want Sugar?" he inquires? "Do you want out?"

If it is a hot summer evening, he flies straight to the kitchen and perches himself on a tap in the sink. Then, "Would you like a bath?" he queries, adding in a wheedly voice, "Dear, sweet little pet!"

We brought Sugar home in a match box when he was six weeks old and snow-white. "Just like a lump of loaf sugar," one of the family commented, and that is how he got his name.

This species of tiny parrot with the gentle nature of a love bird makes a devoted friend. Each morning, he looks me over carefully. Am I wearing a house-dress or street clothes? If the latter, he storms up and down his perch, puffs out this feathers, opens his beak ready to bite, and makes pitiful if angry chirps and whistles in objection. Usually when I depart, he is huddled on his perch or in a corner of the cage, and seldom eats or drinks until I return, sometimes fasting for an entire day. The minute the door is opened and I reappear, he hops from perch to feeding dish and begins stuffing.

I met a woman from England while attending a budgie show the year after World War II ended. She had owned a "Timmy", the colour of a goldfinch. Timmy had been a war casualty. "The only time during our trouble that I gave way to tears," the woman said, "was when Timmy died. He was six years old and starved to death because England couldn't get her imports of seed."

Almost any bird or animal, if acquired young enough, can be tamed without keeping it a prisoner. Take, as an instance, the small chipmunk, still without its eyes open, which we found the sole survivor of a family bereft of their mother and too young to find food. We fed it with an eye dropper and kept it in a wool-lined basket. We set the basket inside a wire enclosure in the back kitchen of our old farm house. Soon "Frenchy" opened his eyes and began to require stronger fare: oatmeal, wheat, nut meats, and pieces of bread and butter.

Six weeks passed before he became so tame that he would twirl about on our finger and pretend to fight — but never once did he nip us, although his teeth were now neatly sharp and playfully pressed against our flesh.

Wen it came to releash him — for he was now able to care for himself — we did so with tears in our eyes. He was so cute and so pretty. We placed his "cradle" in a large box and fastened the box with wire to a small tree. What an excited youngster he was, as he simply tore up and down around, until tired out he curled up in his blankets and fell asleep. We took a look at him and he blinked a contended eye at us.

For several days, he appeared at the window of the kitchen for his breakfast, and seemed determined to hold his claim upon us. But after a week or two, we seldom caught sight of him except when he scrambled up his tree to sleep. Finally, he rejected his bed and was lost to us forever.

No, not quite lost; for Frenchy is a pleasant memory.

Another pet was a huge green worm. I discovered Charlie, as I named him, one summer's day as he clambered up my screen door. He measured about four inches and promised to become a beautiful moth. Eagerly I took him in and prepared for his adoption. I found a high wooden box that would prevent him from making an inspection of the house, lined it with boughs well-leaved, and sprinkled the leaves with water. Each day, I provided him with fresh food. Through a magnifier I admired his fine markings and talked to him quietly while I made my examinations. After the first few bewildered days, he settled down and I believe, looked upon me as his friend.

The summer passed and school days arrived. Still Charlie showed no inclination to work. There wasn't a sign of cocoon-making. Something was amiss, perhaps in his diet. I decided to let him go free.

Reluctantly I carried him into the garden and placed him on a heavily foliaged shrub. He remained on the shrub for two days, then made a tour of the garden, finally settling on a sweet-briar which he nibbled hungrily. I felt happier because he began to look better.

But one lovely October morning, my neighbour's young son who owned three fat hens, forgot to latch the door of their pen after feeding them. The fattest, a gray Plymouth Rock, flew over the fence into our yard. Charlie lay dreaming on a leafy branch of briar. I heard a few excited squacks and ran to his aid, but it was too late.

For boredom and the blues, there is no better medicine than friends — and among the most faithful are the humble creatures whose very lives depend upon our mercy.

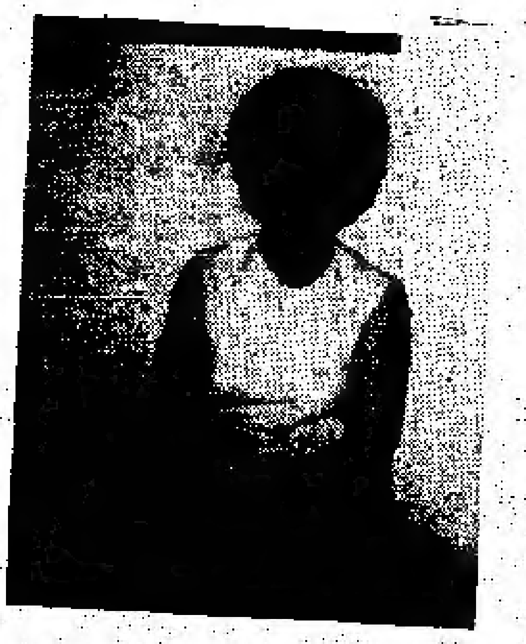
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THE NEW CA[illegible]
HO[illegible]DAY ISSU[illegible] 2
DECEM[illegible]

A Japan Travel Diary

SACHI OYAMA

About The Author



In beautiful, haiku-like prose, Mrs. Sachi Oyama writes about her visit to Japan this year. Each vignette catches the aura and mystery that mists the country of Japan and her people.

Mrs. Oyama is the wife of former New Canadian Editor, Kasey Oyama and resides in Montreal, Quebec.

...chi, Shiga-ken — Aug. ...

...left Hikone at 5 p.m. and ...d an hour later at Mina... It was a short walking ...e to Mrs. Tashiro's home. ...walked in saying "Okusan, ...!" She came out saying, ...n, so good of you to ..." I just stood still for a ...nt. She had aged so much, ...the same warmness I remem...d was beaming through. She ...she phoned Hikone because ...was worried, but my friend ...told her I left. She was just ...out to meet me at the sta...

...dinner had been ordered ..., but I ate only a little. ...a slight headache and was .... She laid out the bed ...around 7:30 p.m. I plunk...self on it without washing ...ept and slept. I remember ...Tashiro coming in once with ...towel to wipe my prespira...but I refused. I asked her to ...beside me for I will be ...

...next morning I said I ...like to pray at the church ...at Mr. Tashiro's grave.

...Tashiro said many friends ...her from Canada, and ...ll told her of the wonder...ng they are doing. I said ...envy us. Things are not ...y seem on the surface, ...has problems and suf...

...I talk to people in Ja...try to be as truthful as .... It is so easy to make ...Canada sound like para... "Very few people from Can...talk to me like you," she ...

..."Isn't it more important ...peace in one's kokoro like ...?" I recalled Mr. Tsu...saying, "When one grows ...thing is left, only the ko...

...Tashiro's grave was not ...the house. Mrs. Tashiro's ...son and his little boy ...with us. The little boy said ...comes out here.

...watered and cleaned the ...I watched Mrs. Tashiro's son attending to the grave, saying "Father, Sachan has come to visit you, from far away." I could not hold back my tears.

* * *

Shimonoseki — Sept. 8.

I was excited when I saw the "Dannoura" sign from the streetcar.

Mr. Shibata explained to me that the final battle between Minamoto and Heike was fought right here just at this time of the year. When the tide was high on the Heike side, they were winning but when the tide became high on the Minamoto side, that was when Heike lost.

Antoku Tenno went down into the sea carried in the arms of his grandmother. The Tenno's mother was not killed and later became the mistress of Minamoto. The Heike forces were destroyed completely.

Heike women who did not die sold themselves as Geisha. They were later called Oiran wearing a special kind of obi like the ones on our dolls. Even today, every year around May, you see some women dressed as Geisha praying at the shrine of Antoku Tenno.

This shrine was rebuilt after the war. It is not like other shrines. The coat of arms is like ryugu, an undersea palace, and the legend is that Antoku Tenno went to live in the undersea palace.

Most impressive are the original graves of Heike warriors, among which Hoichi sang. They are simple, flat surfaced stones with letters written roughly.

Hoichi's statue is standing there too, without ears. The trees standing around are very old. If they could only talk.

* * *

On a Train to Ibusuki — Sept. 10.

He was prejudiced towards America. He said America preaches democracy and yet what are they doing about the Negro.

I said America recognizes the problem and is trying to do something about it. Troubles are erupting now because the time is ripe for the Negro to achieve equal justice. The solution is not as easy as it may appear from here.

"What would you do if your child wanted to marry a Negro," I asked.

"I will never permit it," he replied.

"I differ from you. If they want to get married I will not oppose it. But I will try to emphasize that they will meet difficulties. and that their children also will meet difficulties. Discrimination is wrong, but it is not fair to judge without some realization of the difficulties. If a million Negroes immigrated into Japan. how would you react?"

* * *

Tokyo — Sept. 28

Today, Motoko goes for her lessons in tea ceremony and flower arrangement. She asked me if I would like to go with her. I said yes, if it's alright. Oji-san heard us. and we all decided to go together, uncle, aunt, and myself. Motoko was dressed in her fine kimono. I like her better in her kimono than in western clothes.

The instructor was delighted to have us. Motoko performed the tea ceremony beautifully. She is almost ready for her diploma. When we complimented her, she said shyly, "I was excited today and could not do well."

As I watched her perform, she sometimes became my sister Miyoko, and I could not shake off the illusion. Motoko is twenty-one, my sister died at twenty-one. Motoko is like my sister in many ways, even her nature. But Motoko has a happier environment, and is better adjusted. Oji-san and Oba-san were so proud of her, their love shone in their eyes. How fortunate to be twenty-one, and have the love of parents, beauty, and good health!

The marvel of Japanese women is that they act many roles. When Motoko goes to work in the morning, she is a typical western girl. At home she is the favorite daughter, somewhat spoiled, but trying not to act spoiled. But at the tea ceremony, she is a true Japanese girl in every way, knowing exactly what to say and how to behave.

In Canada, you are you and that's all. But the Japanese, young and old, men and women, seem to enjoy acting many different roles.

* * *

Fujimitoge — Oct. 7

I was seated all by myself at the front of the bus. I guess I rate this special seat because I am taken as gaijin-san.

This area is noted for its mists, and I was told it is a rare occasion that one gets a good view of Mount Fuji.

The lady guide on the bus said, "At the next turn if your hearts are pure, you will see Fuji-yama."

There was a soft chorus of "ohs" as we rounded the bend and we saw the mountain in its soft majesty.

It was so magnificent that it caught at my heart. It was more exciting than any picture or photograph. I gazed at it for a long time.

It is "sogon". It is soft and kind. It is not like any other mountain. Other mountains in Japan are [illegible] but not Mount Fuji.

The mountain is saying everything is alright, I am here to watch over things.

Some time later, a fellow passenger asked me "Is Mount Fuji masculine or feminine?" I replied without hesitation, "[illegible], but gentle and understanding."

* * *

Okitsu — Oct. 7

I am so excited that I just had to take a pen and write you a few words. I have just arrived at Okitsu, and Minaguchiya, the famous Japanese Inn.

As I was led along the hallway to my room, I had to suppress my excitement. A charming maid in blue kimono and red obi led the way.

From my room, I can see the night scene of Miho no Matsubara, the Suruga Bay and the movement of the waves. A boat whistle sounds.

* * *

Next morning I walked in the lovely garden of Minaguchiya and asked the maid to take my picture. I looked towards the sea—the scene so well described in the book. Izu Hanto to the left, Suruga Bay in the middle and Miho Hanto on the right.

When I approached the front desk to pay my bill, an old lady, very neat, with white hair and a twinkle in her eyes came out and s m i l e d. I immediately thought this must be the eighty-five-year-old lady of Minaguchiya. I asked, "Are you the obasan of Minaguchiya?" She gave me a friendly smile.

"When Oliver Statler-san stayed here, I never thought he would write a book. He was a good man and very friendly," she said.

"You must have many stories to tell about Minaguchiya," I said.

She explained that the emperor and many other famous people stayed at the inn. She asked me if I were travelling alone. I said I have been travelling in Japan since June.

"If I only knew I would have come to talk to you last night," she said. As I was leaving, a maid brought me a specially wrapped towel as a souvenir of Minaguchiya.

* * *

Tokyo — Oct. 10

Mrs. Zaima and I got off the streetcar at Shimbashi station and walked to the Teikoku Gekijo—the new Imperial Theatre completed a month ago to replace the old Gekijo that has been torn down.

Mrs. Zaima bought me a souvenir program. It explained that Nakamura Mannosuke was to adopt the name of his famous grandfather, and would henceforth be known as Kichiemon the Second.

At the opening announcement, many actors, who were closely associated with the late Kichiemon the First, lined up on the stage and greeted the audience. The audience was asked to give assistance and patronage in the future.

The program consisted of Yoaka, Kinkakuji, and Shirogane no Ito, a dance drama. There were moments of gripping drama, of pathos, and emotion-packed scenes. The women's roles were played so realistically that I had to consult my program to make sure that all the performers [illegible] performance lasted from [illegible] to 4:20 p.m. with a forty-minute break for lunch.

I [illegible]

...l From M[illegible]

Japan Diary . . .
Cont. From Page 1

performance. I enjoyed myself so much that I thought I could stay for another performance. But tickets are not so easy to get.

* * *

Nikko — Oct. 17

"We are going to Kanaya Hotel," I said in English to a uniformed man. I remembered Hirofumi saying that in Japan you always get good service when you talk English. My aunt was smiling, "When I am with Sachiko-san, we get such attention. They treat us as gaijin-san."

A taxi was sent to us shortly, and the driver opened the door for us. What service! Oba-san was amazed.

We were met at the hotel by a boy-san and led to a lovely suite on the fourth floor with luxurious wall to wall carpeting. Oba-san has never been inside a hotel. She looked into every nook and corner. She opened and closed the drawers. She felt the bed and examined it to see how it was made. She wanted to show this room to her children, she said.

I took her around the hotel gardens, to the recreation area, stores, the snack shop. Everywhere we went we saw hakujin, an unusual experience for oba-san.

We finally arrived at the dining room. I did not order a Japanese meal the previous day so we had to settle for a western meal.I told oba-san it would be an experience for her.

"I have never eaten western meals in a place like this so I will imitate what you do," she said.

The menu was brought to us. I was glad I took that cooking course. I understood the French words used here and there, thanks to Helen Gougeon. I showed oba-san how to use the different utensils. She enjoyed it thoroughly.

A movie, "Festival of Japan", was showing in the ballroom from 8 p.m. Boy-san said "Why don't you see it?" But oba-san wanted to go back to our suite to enjoy its atmosphere and bathe in a western style bathtub.

I decided to write some letters so oba-san went to bed before me. She loved the bed, and repeated how comfortable it was.

As I was writing, I noticed a whispering so I asked, "Oba-san, is anything wrong?"

She said "No, I learned tankobushi, so I was saying it over to myself."

I said "Teach me". She hopped out of the bed and started to dance with me.

"Oshite oshite, mata oshite, katsuide katsuide, ato-sudari. Oshite oshite, cho - chon no chon . . ."

* * *

Osaka — Oct. 22

T-chan is a high-teen, and the talk was about ideal girls.

"I have no definite ideas, but I think she should be of solid character—maybe because I'm not," said T-chan. "There is a girl I went with for two years. We used to go to movies, and sometimes to coffee shops. One day she said let's not see each other any more. I liked her so much that I could not bear not seeing her. Just seeing her from time to time was all I wanted. But whenever I phoned her she had something else to do. One day I talked to her for forty minutes on the phone and persuaded her to meet me. It made me feel much better."

"Plato said she isn't the only girl, there are a thousand others who could take her place," I suggested.

"But of them all, I like her," he said. "One day she asked me to kiss her. I never did such a thing before . . . . So I goofed."

I tried but couldn't keep a straight face. I burst out laughing. He laughed too.

"That will be a good lesson for you, the next time you will

(Continued on Page 3)

Japan Diary . . .

. . . . Cont. From Page Two

… better," I said.

* * *

… Sakyu — Nov. 2

…ore my jeans and orange …er. Yae-chan was dressed in … and her eighteen year daughter was in skirt and …

…was a three minute walk … the Sakyu Hotel. There it … before us, the undulating … of sand, and beyond that …sea. This was Japan's minia… desert, the location for "…an of the Sand" and other …

…he lone camel was tied under … shade of a large umbrella. …t a man dressed in Arabian …me was getting his picture … There were a number of … Each of them would carry a tourist along a memorized route across the sand to the edge of the sea, and come back again. I tried to coax Kayko to ride a horse with me, but she declined. We decided instead to walk to the edge of the sea.

"You will get tired, Shirakami-san," said Yae-chan. "It's alright," I replied. I was more concerned about her dressed in kimono and zori. "I'm always at home sitting and sewing so the exercise will do me good," said Yae-chan.

The surface of the sand was a light brown from the light morning rain. The sun came out from time to time as if showing friendly interest in our sightseeing. My body felt warm from the walk.

We finally reached the last dune and looked down on the beautiful Japan sea. Kayko and I ran down like small children to the water. What a carefree feeling! We stared at the sea which pressed against the shore in small ripples. The sea with its limiting horizon, the tiny waves, and above us the cotton clouds that hung low—they added up to an impression of being in a miniature world. We looked back and saw Yae-chan on top of the sand hill silhouetted against the sky. I took out my Instamatic Kodak.

Ama-no-Hashidate — Nov. 3

The boat took exactly seventeen minutes to cross the bay. Ama-no-Hashidate is a thin strip of land with pine trees growing on it. Legend says the Gods Izanagi and Izanami rested on this heavenly bridge while they created the islands of Japan.

I got on the cable car—not the dangling chair which you ride single. I stood up and looked down on the scene. I exclaimed involuntarily, "How beautiful!" Ame-no-Hashidate has to be viewed from this distance to be fully appreciated. The wisp of land stretched like a prayer into the shimmering sea. I felt this was the real Japan and how lucky the people who live here. I wanted to melt my Soul into the beauty of this scene.

A few people were bending over, legs apart, viewing the scene from between their legs. "It seems to float, it's beautiful," were the comments. This is the traditional way to look at the bridge of heaven. I wanted to do it too, but a woman in a skirt—I did not dare.

Greetings Omitted Due To Bereavement

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A Japanese Canadian Act . . .

An Act Of Kindness Out Of The Dark

By Grace MacInnis

About The Writer



Grace MacInnis, M.P. Vancouver-Kingsway, writes about the way a group of Japanese Canadians took "revenge" for the what Prime Lester Pearson has called "A Black Mark In Canadian History", the Japanese Canadian evacuation.

Mrs. MacInnis is the widow of the late Angus MacInnis, a well known defender of Japanese Canadian causes.

Sometimes a single act in the midst of darkness and discouragement reveals the whole character like the Christmas Star illumined heavens so many years ago.

Such an act was done in the spring of 1948 when the great flood ravaged the fertile farms of the Fraser Valley in British Columbia. The farmers were in desperate straits. People across Canada hurried to help them and money poured in.

One cheque in the amount of $500.00 came from Canadians of Japanese origin in eastern Canada. A generous gesture? Here, in a few words, is the story:

These Canadians used to live in the province of British Columbia. Many of them owned the farms that were later ravaged by the Fraser River. Prejudice against Canadians of Oriental origin, which had existed on the West Coast ever since they first came at the turn of the century, was whipped up at the outbreak of World War II.

With neither trial nor hearing, every citizen of Japanese origin was removed beyond the Coast mountains and many were later banished to eastern Canada. Their farms, their fishing boats, their businesses were sold to others who took possession.

These were the people who, when the flood came in 1948, put their slim savings together and came to the rescue of those who now owned their farms.

When I heard of it I was thrilled to the core. Few things could so definitely have proved the right of these citizens of Japanese origin to be part of this country which they love. And I can think of nothing that would more clearly have indicated their faith in the brotherhood of all human beings under the sun. Certainly nothing has ever made me more proud to be a Canadian.

Two By Tateishi

By JEAN TATEISHI

SANTA CLAUS

That jolly man dons his red suit each year,
At Christmas time and visits little children far and near,
We listen for his merry laugh of ho ho ho,
As Santa and his reindeers come gliding thru the snow.
His bag is extra big this year for there's lots of children to
And on Christmas Eve they wait for him to come down the chim
It's the belief that runs thru childish heads about Christmas and
And in eyes filled with wonder we look over what santa
when he came to call
Children will believe in Santa Claus for all christmases to co
For who would they believe they got their shiny new toys fr
Of course Santa will never let you down on Christmas Eve,
For the tale of Santa Claus all children have come to believe

WINTER

All the world is covered with a blanket of snow,
The surrounding earth has taken on a look of pure fairne
The trees are laced with snow prettily,
And winter flings on all the outdoors her icy dress.
A grey stillness seems to be about now bare trees,
In a colorless line it stretches from distant hill to valleys ly
below.
All nature's objects are resting and wrapped in winter's myster
And soon in beaming white the face of the earth takes on
a winter glow.
With her robe of white, winter has taken command,
A canopy of frozen stars lights up the midnight.
Once again it's her turn to rule and with a wave of nature's ha
Winter wears her crown and quite regally she steps in sig
The raw winds will blow and it can be pretty mean,
It's wakened to the hark of winter from her place up North.
Moaning and sighing from mountaintops then sweeping the
Valley clean.
The earth will be refreshed after its winter sleep till Spring st
forth.

A Christmas Message . . .

The Book I Have Read Every Day

By The Rev. Hiram H. Kano



The Reverend Hiram H. Kano

The Rev. Hiram H. Kano, known to Canadian as the "Saint of Nebraska" is with us again this year for his annual Christmas message. This year he writes about his favorite book, the Bible.

Text: "The Angel said unto the shepherds, Fear not, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord". (Luke 2:10)

I would like to meditate on these verses — particularly on "bring you" "unto you" "good tidings" and "Christ the Lord". First we have to think what we are? Socrates said, "know thyself" is the foundation of all knowledge.

It is self-evident that we have two bodies, physical and spiritual, and both have life, and both are very closely related, almost inseparable. The old saying "mens sana in corpore sano" is true and vice versa is true too. To maintain our physical life we have to take food regularly. In order to keep our spirit healthy and lively, we have to read the "Holy Bible". The Bible says "man shall not live by bread alone, but every word that proceedeth out of the mouth of God". This teaches us that God's word (Bible) is the food for our spirit.

The Lord Jesus was born on the 1st Christmas eve, lived 30 years on the earth, and died on the Cross for our sins. He didn't write any book, but He printed His message in the hearts of His faithful followers. So they wrote fully of His accounts, which collection is called the New Testament, the second part of the Holy Bible.

Religion is the relationship between God and men. Besides Christianity, there are several other religions which have large numbers of believers. However, Christianity is not just one of these religions. Christianity is neither philosophy nor any product of human thinking. Christianity is the Gospel — "good tidings" (Gk Evangelion). Christianity is "Revelation". It is God-spell, namely God's word. It is God's message given to the world by Jesus Christ, the incarnated God. St. John, one of His Apostles, states (John 1:1) "In the beginning was the word, and the Word was with God, and the Word was God". This explains to us that God took a human body (Incarnation), revealed Himself, and spoke to men. The Bible is its record.

The Lord Jesus is the Word of God. Through Him we learn about invisible God and His Kingdom. When the Word became flesh 2000 years ago, that was the birth of the baby Jesus — the first Christmas. His record as told in the New Testament opened up a new era in human history, revolutionizing the human civilization and culture. As the Bible says (Hebrews 4:12) "the Word of God is quick and powerful, and sharper than any two edged sword". The Bible is an extraordinarily influential book!

The word "Biblia" is "books" in Greek. The reason why we don't call it "Holy Books", is because it is the Book — special book, different from other books. It is no wonder that the Bible is still the best seller in the world.

St. Paul says in his 1st letter to Timothy (1:15) "This is a true saying and worthy of all men to be received that Christ Jesus came into the world to save sinners of whom I am chief". All Christians are conscious of their sinfulness, so in the Church services, the congregation says together humbly and reverently "Lord have mercy upon us, miserable sinners".

What is sin? It is a good practice to have a physical check-up every year, because we might have cancer or some other disease. If found in time the doctor may cure it before it is too late. Likewise, we need a regular diagnosis of our spirit. The Bible is the best detector because it works as a mirror which reflects the condition of our invisible spirit. By this process Christians can see there are common weak spots in our spirits, which are called "sin". Sin is a dreadful disease of the spirit, as cancer is in the human body. The Bible says, "The fruit of sin is death". The sooner the better, if we can get rid of it. When St. Paul found sin in his spirit, and suffered terribly, he exclaimed "O wretched man that I am. Who shall deliver me from the body of this death!" (Roman 7:21-25). But he rejoiced and thanked God finding the salvation through Jesus Christ.

Sin in Hebrews is "hattath" which means "missing the mark". Sin in Greek is "Amartia" which also means "missing mark", stepping aside from a normal path" and "disobedience". In spite of the fact that our true "self" earnestly wants to obey God's law, because of sin, we are heading in the wrong direction — on the path. We are missing the mark or stepping aside. After all, in short, sin is "faithlessness" — we don't believe in God.

Jesus Christ said (John 14:6) "I am the way, the truth and the life". "whoever believeth in me shall never die". This means of course, He is showing us the right way to proceed; He tells us the truth that we are all sinners in the presence of God; and He is our Saviour who will give us eternal life.

As my text says, the Angels are still speaking to you loudly and clearly "the Saviour is born unto you this day, and good tidings of salvation has brought to you this Christmas day."

Let us meditate on these things and understand their true meaning. I wish you sincerely A Merry and Blessed Christmas. Amen.

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The Face Of An Issei

Come, Issei, out of your rural dwelling,
Out of the mire of the rice fields
and live anew!

Arakawa machi
Kitakanbara Gun
Niigata-Ken, Japan

Come, Issei, free from your crowded factories
Out of the smoke and furnace
and breathe again!

Nagasaki mochi
Nagasaki, Japan

Come, Issei, away from your fishing village
Far, far from your hoary homeland
Away from your shrines and temples
and put out to sea!

This was the beginning that shaped the face
of an Issei,
Whose birth date reads like an outdated copy
of an 1890 bestseller;
Issei with the greying hair; Issei with the
second grade education and, if lucky, a third.
Country dialect, city dialect, fisherman talk,
and mountain evocation. . .
Issei looking East, feeling the sea breeze,
Chanting namu ami dabutsu, to the gods of
the future.

"I wonder," says a Nisei, "I wonder what
would have happened to us if our folks didn't
leave Japan that long ago? What would we be
today. What kind of faith . . . god or godless?
What would we have been during those war years?
Thanks, Issei, for crossing the sea.
How brave you were!"

Another voice: "They don't say it any more.
Remember? Going to work or school in the
morning: Itte mairi masu! Coming home at
evening: Tada ima Kairi Mashita! Mom used to
answer, "Hai!" Good to know that someone
was at home and answered so. They sure don't
say it any more. The Issei must be going . . ."

Issei with the gentle face; the time-worn
expression of many August moons;
The sometimes almost comical twinkle in his eyes...

(Isseis too old for today? Weary from a journey
that began the day they left their hoary homeland
and put out to sea).

The face of an Issei is precious.

Season's Greetings To All My Japanese Friends

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Across The 10 Provinces . . .

Christmas Comes For Everyone

BY THOMAS MATSUNAGA

Christmas brings much joy to children and adults alike. Everyone regardless of his station in life heralds the festive season with anticipation and perhaps with a sense of nostalgia of past Christmases. Let us take an imaginary trip to the capitals of our fair provinces to take a peek into the stockings of our provincial premiers to find out what they got or might have got from Jolly St. Nick.

B.C. — W. A. C. Bennett: 200 million dollars in 4% debentures to inject new blood into the flagging Peace River Power Project; a letter from the provincial public employees to cut out all overtime work on provincial projects; a contract with Libby Owens to refurbish the glass work on the B.C. Power Building; a solemn promise by Phil Gaglardi, the jet propelled minister of highways, to slow down.

Alberta — E. C. Manning: 5% increase in oil royalty revenues paid into provincial coffers by the oil companies; more opposition from other parties, namely the Liberals and Conservatives in the next provincial elections; a letter from the Japanese Imperial household that the Emperor would have a personal representative for the 1967 opening of the Nikka Yuko Centennial Garden in Lethbridge; a land deal with William Hawrelak for more ground space for the burgeoning Edmonton campus of the U of A.

Saskatchewan — Ross Thatcher: Legislation for compulsory arbitration involving the crown and public employees; 100 gallons of free paint by Canadian Industries Ltd. for the specific purpose of painting the offices of the government in Regina; the loan of eighty units of road paving equipment by the Alberta and Manitoba governments; a small gold replica of the Grey Cup.

Manitoba — Duff Roblin: A 5% sales tax for the province; a joint international venture into developing watersheds for the Red River and its upstream tributaries with the Minnesota government; drying (crying) towels for the members of the Blue Bomber team for their showing in the Western Football Conference playoffs; a mammoth vortex blower installed on the corner of Portage and Main to give what must be the coldest corner in North America a touch of summer, the latter a gift of the Los Angeles Chamber of Commerce.

Ontario — John Robarts: A better deal in the federal-provincial tax sharing formula; a treaty with the states of New York and Ohio to prohibit the dumping of untreated industrial wastes into the waters of Lakes Erie and Ontario; a fortune cookie with promises of better things on a national scale; a promise by the Farmers Union of Ontario to keep their cotton-picking tractors off public highways.

Quebec — Daniel Johnson: A concession by the senior government at Ottawa allowing Quebec full autonomy in personal, corporate and succession duties taxes; the creation of Quebecaire, a provincially operated airlines to compete with Air Canada on routes within and to the east of the province and to Europe but not to the United Kingdom; an arrangement with the Canadian Restaurant Association to promote and serve "peasoup canadienne" as a national dish for centennial year.

New Brunswick — Louis Robichaud: A hunrded million dollar marine research lab complex to be established at St. John by the provisions of the Lord Beaverbrook Foundation to draw on the best international brains in the field to explore the possibility of deriving foodstuffs from sea resources; treaty with the state of Maine to establish a 250 mile high speed expressway linking Fredericton with Quebec City eliminating customs and tolls for direct non stop traffic between the two centres; bilingual street signs in the provincial capital; provincial license plates with slogan "Ici On Parle".

P.E.I. — Alec Campbell: For Canada's youngest premier, a safety razor; a copy of H.H. Thomson's best seller, The Makings of a Prime Minister;; a causeway-tunnel linking the historic island with mainland Canada, a gift of the peoples of Canada to commemorate the Centennial providing a linking of the land mass to the birthplace of Confederation with a sign at the mainland side entrance reading, "Welcome French Canadians".

Nova Scotia — Robert Stanfield: An apology from Bell Telephones of Canada Ltd. for having even dared to suggest a three for five swap purchase of Maritime Telephone and Telegraph with Bell shares; an offer by an anonymous American industrialist to relocate the citizens of Africville in return for the right to build a botanical garden on the land vacated which would feature flora from all nations growing side by side; news from the world of haute couture in Paris that long underwear for men are definitely "in".

Newfoundland — Joey Smallwood: News that two Canadian and one U.S. firms would build plants in 1967 big enough to rival several Kitimats which would bring aluminum smelting honors back to eastern Canada; a case of Aloxe-Corton by Drouhin; a 4000 signature parchment by the loyal and native sons of Newfoundland proclaiming Joey, Joey, I am the King of the Island.

Ottawa — Prime Minister Pearson and Leader of the Opposition Diefenbaker both got cards from Munich, Germany signed by Hausfrau Madame Ernst Wagner (nee Gerda).

As for yours truly wallowing in the likes of Russian Leather, Jade East, three inch wide paisleys, the usual assortment of Arrows—The Best Seat in the House and Robert Ardrey's The Territorial Imperative, I wish for much joy in your house and merriment in your meeting with old aquaintances.



Season's Greetings



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"[illegible]Judoistess" Visits Kodokan

By LIZ PEARCE

About The Writer



Liz Pearce — Judoka, editor, businesswoman, aikidoka, and "world" traveller — was recently given a ticket to her Nirvana, Japan, and of course took immediate advantage of the free trip.

On her last visit to Japan for the Tokyo Olympics, her trip ened abruptly and tragically with the death of her father. But this last trip was different. She did everything, including training at her big love, judo, at the famous Kodokan Judo Institute in Tokyo. But let Liz tell you about it.

[illegible] upon a time", as all good [illegible] tales are supposed to begin, [illegible] the month of September, I [illegible] bright [illegible] my eyes, one ticket — no not [illegible] ticket to Christmas fairyland, [illegible] return airplane ticket to what [illegible] my enchanted fairyland.

[illegible] realizing the ticket was for [illegible] I rushed through my household [illegible], tried to put my business in [illegible] and threw my clothes in my [illegible] off. I went to Chicago to [illegible] the midnight plane for exotic [illegible].

[illegible] arrived at Haneda airport, [illegible] very quiet compared to the [illegible] rush of the Olympics. Many [illegible] were missing. It took me quite [illegible] time to realize [illegible] airport 8,000 miles [illegible] making a few phone calls I got [illegible] airport bus that took me [illegible] New Japan were [illegible]. We all sat in Champs Elsyees [illegible] house in Akasaka dis[illegible] Kodokan [illegible] and [illegible] cup of [illegible] catch my breath.

[illegible] could not believe I was actu[illegible] Japan, and my friends were [illegible]dering how I [illegible] sud[illegible]. Sitting at Champs looking out [illegible]dow reminded me of a small [illegible] in New York City. Just [illegible] the window, the sidewalk was [illegible] buildings tall, the cars [illegible] honking their horns and [illegible] walking by — some swift[illegible] in a slow, relaxed crawl. I [illegible] the restaurant go out [illegible] street and start sweeping the [illegible] in front of Champs. Sudden[illegible] [illegible] that this was not New [illegible], but really Tokyo.

[illegible] I went to my hotel [illegible] changed, freshened up, rea[illegible] [illegible] supper and then return [illegible] evening's rest as I had been [illegible] for the last 48 hours. As [illegible] hotel, I informed everyone [illegible] later as I was going [illegible] but if I did not re[illegible] [illegible]:00 p.m. not to wait supper [illegible] I wandered up and down the [illegible] realized it I was [illegible] district standing in [illegible] Professor Jigoro Kano's sta[illegible] Kodokan.

[illegible]ed Kodokan, it [illegible], I thought of all [illegible] [illegible] been so very kind to [illegible] stay in 1964 I [illegible] Office, to [illegible] as the local gaijin's bul[illegible], then went in the gaijin's [illegible] "hi" to any [illegible] [illegible]men, and acquaintanc[illegible].

[illegible] of the hall in the [illegible], I sat and talked [illegible] Sensei, [illegible] Women's [illegible] no [illegible] of [illegible] that night, as I [illegible] the Kodokan when I started out on my short walk. But Miki Sensei, 5th-dan, found me her suit and I had no choice but to put the judogi on and practice for 2 hours. Even though dead tired, I enjoyed the practice immensely, mainly because this was the first time I had practiced with the group at the Kodokan. Last time, due to my short stay, I was unable to practice with the girl's group.

After getting dressed and walking out of Kodokan, I realized that I really didn't know where my place was. I hopped a train, and after about four steps I thought it was time to get off. There I was, 8 p.m. at night, wandering the streets of Tokyo, no yen, just American dollars (which I found out the taxies and other Japanese places did not take as in 1964). So I wandered the streets up, down and around. Finally I recognized a tall building and tried desperately to reach it through the side streets — but what funny side streets! No matter how much I tried, I could not reach the main street. I just ended back on the same street. Finally, after walking for two hours, I reached the street and dragged myself home.

My daily routine for three weeks was to acquire lots of sleep, see Tokyo, and practice judo. At the Kodokan I renewed old acquaintances and acquired many new friends. My private teacher Takeuchi Sensei, sandan, did not weigh more than 80 lbs. but being a teacher and speaking English was able to relay the techniques and kata to us in very quick fashion. She had lived in England for two years and had travelled through many countries, and thus used to teaching gaijin.

While practicing in the women's dojo a few male senseis appeared and practiced randori. The randori practice I enjoyed most was with Ichijima, 7th-dan. I believe in about 60 seconds I bounced on the tatami at least 59 times — but all very educational!

Other gaijins of note and interest at the Kodokan were: Joe Stewart, sandan, Canada who is known around Kodokan for his ne-waza; Fred Gruber, nidan, from Toronto; Howard Alexander, nidan, Canada, known to all as the perfect kata partner; Terry Farnsworth, Montreal; Jolly Dave Jinks, sandan, Manitoba — through the kindness of he and his wife we had a Thanksgiving dinner for all the Canadians. Very nice evening, except for 5 seconds (so they tell me) which seem to last for 5 minutes — was the first earthquake of the season.

Canada's lightweight champion Bob Fradette, nidan, has travelled to Japan with his wife. Both are teaching school at St. Mary's International School. Roy Rajsic, former Secretary of the Ontario Judo Association, is also here going to University.

Donn Draeger, well known martial art author, had left on the first leg of his World Tour. Paul Maruyama, Bill Paul, both American Champions from the state of California, have a six-month training session at the Kodokan. Japan has been sort of rough with young Paul. Arriving in Japan during the typhoon, he got tossed from his bunk bed on board ship, ended up with a smashed nose, and on the first day at Kodokan required a visit to the local dentist to have two teeth pulled. By the time two weeks were up he had broken his nose in the main dojo at Kodokan. Truly the Kodokan is the School of Hard Knocks.

As a pleasant surprise during my stay at the Kodokan, I was invited by Mr. Risei Kano, the President of the Kodokan and former President of the International Judo Federation, to have tea with him in his reception room.

Our own Doug Rogers, Olympic silver medal winner, now residing in Vancouver, is a legend in Japan. Walking along the street with a judogi in hand, or waiting at a train station, or in a restaurant, many Japanese students walk up to ask you. "Are you American?" The reply "No, we are Canadians" is always countered with "Oh, do you know, Doug Rogers? He went to my University. Rogers is a very good judo man. Everyone in Japan knows Rogers!" And then follows many questions of Canada and of Canadian judo. A thanks goes out to Doug for the wonderful goodwill ambassador he was for our country and for Canadian judo.

Many interesting and funny incidents happened to me while in this strange country, which would take a book to tell completely. Tokyo is no different than any other city. The people no different than you or I. The customs, yes, are different; some very strange, many we could soon get accustomed to.

What brings a gaijin to Japan to live? There is a certain breed of gaijin, the gaijins that have been captured by a martial art — judo, karate, aikido, the four martial arts that are also popular in foreign countries. Some of these gaijin say they hate Japan, they want to go home. But give them the opportunity to come home and in about five minutes they have 1,000 excuses why they can't go back. I guess it is just a natural habit of all gaijins [illegible] to [illegible] lot. Some gaijins [illegible] their stay in Japan very worthwhile, by acquiring knowledge, that is [illegible]

[illegible]

THE NEW CANADIAN
Holiday Issue
December 24, 1966
Section III

Judoka Pearce . . . . . . Continued From Page One

Unfortunately there is another breed of gaijin, the gaijin that works in Japan for a company of their country. A great percentage have no love for foreign countries and treat the country and inhabitants as such. I came across a Canadian that I was ashamed to call my countryman. He had been posted in Japan for two years and the extent of the Japanese language he knew was "moshi-moshi". He thought it was quite funny.

The nicest day I spent in Japan was the Monday before returning to C-nada. Monday was a National Holiday in Japan, commemorating the 1964 Olimpics. Arising at 5:30 a.m. and eating breakfast, we loaded the car with masks, fins, diving spears and food. After a whirling dash through the streets of Tokyo at 6:00 a.m., up this street down another, we finally reached the expressway to a beautiful Japanese summer resort partly built on the hillside.

Speeding along the expressway, would remind a person of a combination of the 401 and the New York expressway. Every so often there would be a toll gate, ranging in price from 100 yen to 500 yen (36¢ to $1.80). The signs were all in green with white lettering. The only difference, instead of reading 2 miles to the next exit, it would read 54 k.m. Arriving at Atami we went to the pier to inquire about the departure for the ferry to Hatsushima. Having a 30 minute wait we walked over to the local coffee shop and had a steaming bowl of soup. By the time my two companions had finished the soup, I was just beginning. So I passed my soup along to my Australian friend Pette-san to gulp down. I figured if he wanted to burn his tongue he was quite welcome too.

Our next stop was the ferry. We looked on the top deck. All the seats were occupied so we went down to the bottom. Much to my surprise here on the bottom deck of the ferry, the floor was covered with tatami! What a lovely relaxed way to travel! After 40 minutes our chugging ferry stopped at Hatsushima. Out we hopped and up to the local restaurant to refresh ourselves for the day and to change into our swim clothes.

Gathering up our equipment we walked up a very narrow street, about 6 feet wide. Reaching the top we walked through a few fields where peanuts and spiders were growing. The spiders about 3 inches long, yellow and black and horrible looking. After walking down about 100 stairs and tramping through bush for 10 minutes, we arrived on a beach with huge bolders. I felt like Mary Martin jumping from star to star as I leaped from one enormous rock to another.

I let Pette-san go diving first. After listening to his stories of Portugese-man-of-war and Mori eel, I was a little nervous of diving. Finally, after 30 minutes he came in with one shell fish (sasai).

When I arrived at the water, everyone put gloves on. At first I wondered why anyone would put gloves on to go diving, but after holding a very prickly shell fish I realized that one could receive many small cuts on the hand without them. So I thought it would be wiser if I wore mine.

My Nihon-gin friend Shigesan and I dove off the rocks. I had fogotten that I was diving in salt water — what a terrible taste I got in my mouth! We went looking for sasai but could not find any on the first dive. I looked at the ocean under water for the first time and saw a wonderful display of rocks and life.

We decided to take a rest, so went back to the shore. It was not as easy to arrive on the rocks as it was when we started. I think it took me 30 minutes to reach the rock after a few bruises and scratches. The high tide was just starting to come in when we reached the shore. I got stuck on a large rock and couldn't move, because with the fins on my feet I felt as though they belonged to a giant and not to me. The result was a giggling session which didn't help any, especially when a colossal wave came directly for me, picked me up and dumped me on another pile of rocks. All I could think of was Pette-san telling me about smashing his ribs on the rocks last month. To my rescue came a hand, only to be hit by another gigantic wave. Finally, after the wave settled, I found myself on dry rocks.

They went diving once more further down the way and caught one more sasai. It was getting late so we started packing for home, but first Pette and Shigesan had to build a fire because they were freezing. They couldn't understand why I wasn't cold. The water was over 70° which was just the right temperature for Canadians. But to them it was freezing.

Back we trotted to the restaurant and talked for awhile, nearly missing the last ferry for the mainland. In fact we had to jump on board instead of walking the plank.

As all fairytales must come to an end, Tuesday was my last day to enjoy Japan. During the day I went around and said goodbye to my fellow Canadians, sensei, and other gaijins at the Kodokan. I returned home to pack, then went to the Ginza to meet some friends and say sayonara. My plane was to leave at 11:00 p.m. I was to be at the airport at 9:00 p.m.

After all the sayonara greetings it was 9:30 p.m. by the time I left the Ginza. We flew home to pick up my luggage via a friend's jet car service, picked up the luggage, said a few more sayonaras and off I sped to Haneda airport. As my flight was chartered, the man in charge was in a dither wondering if I was going to show up. In the last few years he has chartered these flights, he had never lost a passenger and was hoping his record would not be broken this year. I still had a few minutes to say sayonara to my tomodachis that came to the airport.

To me, Japan the land of antiquity, excitment, colour, adventure with a touch of eccentric and whimsical ways, was still magical. The multitude of people still rushing, dashing in the small streets, darting in among the taxi-cabs and passenger cars, (which I believe have doubled in the last two years) the trains packed like sardine cans, is a sight that can only be witnessed in this exotic country. This was my impression of Japan in 1964, but I found myself, after staying for one month, that it is very easy to adapt yourself to this way of life. After one week, you really don't think the people are rushing, dashing, darting, because all of a sudden you are a part of that way of life.



GREETINGS OMITTED DUE TO BEREAVEMENT

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MR. & MRS. ARTHUR ISHII
MR. & MRS. S. OGAWA
MR. & MRS. ROY OKIHIRO
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MR. & MRS. KEI SAISHO

MRS. HARU TAKENAKA
MR. & MRS. NIICHI TAKENAKA
And Family
MR. & MRS. ISAMU TAKENAKA
And Family
MR. & MRS. SEIICHI ICHIEN

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THE HACKER

Typical Day On The Course For A Nisei Golfer

By A Member of the T.S.R. Nisei Golf Club

Now that winter is really here and the golf clubs are carefully hidden away in the closet, just relax and put up your feet, all you Nisei golfers (hackers?). Here's the way one Nisei Golf Club member recalls the past summer on the green. Read it and we bet you'll be back in the closet testing your swing!

On cold autumn mornings, getting up at the crack of dawn requires courage and fortitude. Recently, as a member of a clan, which is known for its eccentric behavior and which only a fellow golfer would understand, I crawled out of bed hoping that the weather was warm and clear. (Although sometimes a heavy thunderstorm and stories about golfers being hit by lightning acts as a very strong deterrent). I stood at the window scratching my rotund stomach and contemplating whether to wake up the spouse for breakfast. I decided against it. Being a sensitive soul, I dislike having anyone snarl at me so early in the morning — besides it might throw my game off.

So with my stomach growling for food, I quickly dressed and tip-toed out of the house taking care not to wake up the two urchins who have a habit of asking embarrassing questions, such as "how come you don't drive us to church until it snows," etc. Arriving at the golf course, I was warmly greeted by my friends with salutations of "Hi Ka-Mo" or "good morning Arnold Palmer" as they gleefully rubbed their hands in anticipation of the wagers.

After having determined the amount I was going to win, I teed up, confident that the ball would behave as it should — you know something like 270 yards — but it managed to find the rough and the backyard of someone who has the only vicious dog in the district (who no doubt pays his green fees with the balls he finds and sells). Having kissed "Good-bye" to $1.25, I bravely brought out another new ball after muttering a few uncomplimentary remarks about some canines in general and finished the first hole with a triple-bogie because . . . well, because of the lousy green on this course.

Stepping up to the second tee, having decided that I used too much right hand on the first tee, this hacker hit the ball with the grace and precision of Arnold Palmer (my cohorts insist that it is more like Mickey Mantle). It landed on the green after bouncing off a rock, and while wondering if the putter was no good and should be replaced after its fate is sealed by wrapping it around a tree, one of the [illegible] some thoughtfully pointed [illegible]

(Cont. on Page 6)

The Hacker...

CONTINUED FROM PAGE FIVE

the creek 20 yards in front and advised me to be careful.

So with the warning in mind, and following their suggestion that the ball should be teed a little higher to get it up over the creek, I took my usual Arnold Palmer swing and hit it with such a blast, that the Astronauts at Cape Kennedy would have looked with awe at the height it attained and the perfect re-entry it made in to the water.

Well, anyway, I won't go in to the rest of the gory details but you've probably guessed who is paying off at the 18th hole and screaming that the winner has to buy Chinese dinner or else go another 9 holes, so he can get even.

Knowing how most wives frown on hubbies playing extra holes, the winner usually decides on a Chinese dinner which is what the loser really wanted and since another nine holes of this torture would have put him in bed for two days anyhow.

So after promising the pro that we would return the next time with ten pounds of grass seed to replace the sod that was dug out, we proceeded to the home of garlic and shoya sauce. While waiting for our order, everyone started to tell each other about the tough breaks they had, but nobody really listened. They just n o d d e d their heads in sympathy and tried to get a word in edgewise about their own rotten luck — about how the creek got in their way, or the tree that moved in front of their ball.

When the food arrived, things quieted down as far as conversation was concerned. As usual, everyone started eating as fast as possible, because if you are a little slow, well, you wouldn't have to worry about any weight problem. Since this hacker is well accomplished in this phase of the game, he finished ahead of the others in quantity and quality of Chinese food and knowing the complimentary remarks such as "Pig", "Horse" "Garbage-can" would be forthcoming, he just leaned back with a contented burp and ignored the crude comments.

Finally, reaching home, this tired advocate of fresh-air and exercise was greeted by his spouse with the usual, "how much did you lose today". But with all these insults and hurdles to overcome this hacker is always ready to go — rain or shine! Just give me a ding sometime and see. But if a woman answers hang up!

A member of the T.S.R. Nisei Golf Club.



...ngth Of The Bridge Writer . . .

...here Are Many Mountains

By Jessie L. Beattie

There are many mountains
Towering toward the sky
Mountains rude and rugged,
Mountains trim and high;
On their sides grow loveliness
On their peaks lie crowns of snow,
Looking up I sigh to find
How near to heaven they go.
But only one may enter there,
Only one — **the Beautiful,**
Beautiful as holy prayer.

Do you ask the name from me?
Need you ask? **Fair Mount Fuji.**

Oh, if I could have the wish
That within my heart has lain
Since I was a little child
Walking on the plain;
If I could, then it would be
That I stand on great Fuji.

Long ago, I left that land
Where Mount Fuji is,
Long ago — you understand? —
Since I came to this,
I have tried to rest my eyes
On some other edifice
Towering toward the skies.

Beauty here and beauty there
I admit to see,
But my heart cries still to stand
Nearer heaven than any land —
On fair Mount Fuji.



Jessie L. Beattie

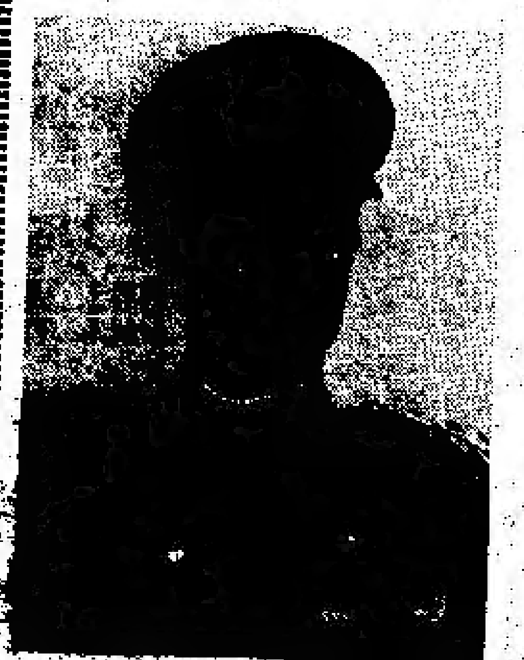
Novelist Jessie L. Beattie is with us agan this year with a poetic offering, There Are Many Mountains. Her latest book, Strength of the Bridge, is about a Japanese Canadian family from the early days of the Issei in British Columbia until the present.



The Art Of Japanese Colour Print

By Brigadier Willis Moogk, O.B.E., C.D.

About The Author



By T. UMEZUKI

It was in the spring of 1965 that I first met the tall, handsome "General" Moogk, as I call him. It was at a reception for the then newly-arrived Director of the Japan Trade Centre, Mr. T. Kyosawa held at the Royal York Hotel.

We had a pleasant chat and then I introduced him to Mr. S. Saiki, the former Consul General of Japan. Mr. Saiki, who is even taller than the "General", was introduced as a descendent of a samurai. The "General" — with his usual smile — promptly replied: "I'm a modern samurai!"

At that time he was still Commander of Camp Borden but in the summer of that year retired from military service to his home at Niagara-on-the-lake. Since then I have had the privilege of his company and many more pleasant talks with him.

Moogk-san was in Japan during the Korean war and learned a healthy smattering of the Japanese language. He was also able to study and collect some "Ukiyo-e" Japanese art. He is also a keen collector of other "Things Japanese" such as Netsuke, [illegible], sculpture, swords and accessories, [illegible] (seeds), ceramics.

[illegible] good fortune while [illegible] during the Korean [illegible] guidance of two [illegible] friends, Mr. [illegible] and Colonel [illegible] British Em[illegible]itionally, I re[illegible] from so many [illegible] help the ob[illegible] westerner, that [illegible] to name them.

[illegible] year I return[illegible] happy memo[illegible] in Nippon and [illegible] in "things Ja[illegible]

[illegible]ervation from [illegible] reading the [illegible] Sansom and [illegible]thur Waley I [illegible] what I was [illegible] amateur of [illegible] was needed to excite my observation of the sensitive appreciation of nature and beauty, so much a part of every day life in Japan.

Inevitably a few art objects were acquired but it was not until my service at the Canadian Embassy in Holland that my curiosity in colour prints of the "passing life" began to rise above almost all other collecting interests. The "Dutch" have a great feeling for Asian Art and, because of their long enjoyment of the western monopoly of trade with Japan during the Edo period, Japanese items were frequently offered for sale.

Seeking out and finding these prints provides the thrill of discovery but this is only the beginning of the pleasure which these works of art provide. To the joy of seeing their exciting arrangements of line and colour must be added the deeper contentment of discovery of the countless associations both literary and historical in their subject matter. These are probably immediately apparent to Japanese eyes but require an effort of imagination and search on the part of occidentals. This is a richly rewarding pursuit and success carries with it an additional bonus of insight into Japanese culture.

As each aspect is revealed the thrill of victorious detection adds to the joy in ownership. This continuous pleasure, added to the satisfaction gained each time they are seen, make Japanese prints the most rewarding and enjoyable type of fine art that I have ever collected.

Today, fine specimens are rarely available as most of them are in museums, art galleries and possessed by private collectors who do not willingly part with them because of the quality of increased pleasure through familiarity.

I am certain, however, that there are great numbers of excellent prints by artists of great merit still to be found. These may not reach the heights gained by Harunobu, Kiyonaga or Utamaro but their works are none the less interesting and worthy. Indeed some works by these less famous artists surpass some by acknowledged great masters. There were a great many talented and perceptive men who worked in this field during the two centuries of the art's existence and all artists, great and lesser, brought the ancient influences in composition and craftsmanships along with their innate taste in colouring from classical painting to this new art form. It was quite a trip from the hermit sage in his austere mountain retreat to the luxurious courtesan of the Gay Quarter but the age-old traditions of line and design were not lost in passage.

So, even to those of modest means, there remains the possibility of acquiring good examples of these lovely and [illegible] works of art right here in [illegible]ada.

When coming across a [illegible] lump of prints and [illegible] an antique or junk shop, I [illegible] ways have the pleasurable [illegible] of anticipation that this time [illegible] be lucky!

Though my optimism [illegible] [illegible] and [illegible] as I reach the [illegible] of the pile and find [illegible] [illegible] have still had that [illegible] [illegible] which [illegible] and rescue such a print.

So — to those of you who may be interested — good hunting!

THE [illegible] Holiday Supplement Section Four [illegible]urday, Dec. 24, [illegible]

[illegible] The Ugly [illegible]

... Year-End Festival ...

...emories Of Mochi Tsuki

By KIMI SHIMAMOTO

...t about this time each year ...minds seem to take a peek ... to yesteryear to the days ... mochi-tsuki was an art and ... an automated ritual that I ...rstand it is today.

... we are engulfed in the ... and bustle of the holiday ... I suppose that it is only ...al to go back into the past ...recall nostalgically the pre... ...tions that our parents did ...welcome the holiday season, ...cially New Year's Day. The ...ious vegetables that are used ... the preparation of the New ...'s feast are carefully harv...ed and stored to be brought ... for this special season or ...ally carefully selected in the ...es and purchased with selec... ...s envisioned for the centre...e and surrounding goodies to ... served to the many friends ...pping in to bring personal ...day greetings.

...s a child the tradition of the ...w Year's ozoni remains firmly ...pressed in my mind. One is ...posed to eat as many mochi ...ed in this soup as corres... ...s one's age. Remember?

...he Japanese grow one year ...r on New Year's Day; so, it ... one more mochi is added ... year to be eaten in the zoni. I recall at age seven or eight ...seemed like an overwhelming ...k to eat even two or three ... mochi and how we groaned ... the thought that neighbor ...iro had to eat twelve this ... if tradition were to be up... ... Yes, part of the New Years ...ting was "How many mochi ... you eat this year?"

Mochi-Tsuki

December 29 the usual day of the mochi-tsuki, the making of the mochi, was full of anticipation and joy.

To the child who had no part in the preliminary preparation such as washing a hundred pounds of rice in cold water or gathering firewood and washing out the implements, this day was liken to a festival.

Neighboring families or relatives usually gathered to help one another in this ceremony and many hands made light the work as the saying goes. The fire crackles or smolders under the cut-out oil drum or wash tub that is used for a stove to heat the water for the steam needed to cook the special glutinous rice used for mochi. The rice is carefully measured and spread lightly in the seiro steamer, and timed to cook exactly right.

Meanwhile, a table is prepared to receive the mochi to be pinched off and rubbed into shiny smooth cakes that will appear in the ozoni. Some large ones will be used to decorate the mantle on the family altar as an offering. Rice, the Oriental staff of life, is given an honored place in this holiday season.

There is excitement as the first container of rice is ready to be pounded into paste. To the uninitiated, let me explain. Two or three men with huge wooden mallets go around and around the mortar pushing down the hot steaming rice in a grinding fashion to start the mochi. Now this and other operations employed in the process of mochi-tsuki requires the utmost in cooperation in timing and coordination.

Festive Air

Shortly the rice is ready to be beaten by one or two men. The mallet is raised high above the head and brought down hard onto the rice in mortar. This is done in a continuous rhythm while another person wets his hand and turns the rice after each stroke to keep the rice in the centre of the mortar and to keep it from sticking. This is a beautiful sight to behold. Slap, bang, slap, bang as the rice is pounded into a smooth paste vocal accompaniments of "yoi-sho!" add to the festive air. Those who are expert in "temaze" or stirring, can quickly remove the ball of rice and leave the unsuspecting mallet-yielder to come down hard on an empty mortar.

The women and children gather around the table to rub each piece of mochi in the palm of the hand as it is picked off into even size cakes. These cakes are kneaded smoothly and made beautifully shiny to represent beauty and bounty in the coming year. At the end of the day there are boxes of mochi drying in every available space in the house. On the all important New Year's Day the smooth mochi appears in a soup to start the breakfast that hopefully will herald a bountiful year ahead.

Do try the following recipe that Mrs. Sugiyama has contributed for the enjoyment and remember "no fair" counting the mochi.

To serve eight, make dashi of eight bowls of water. Place a piece of konbu in the water and bring to a boil. Remove the konbu and add ½ cup of katsuo shavings and bring to a boil and strain. Add the water in which the shiitake has been soaking and flavor with two tablespoon salt, one tablespoon shoyu, and dash of "Aji." Set this aside.

- 3 Takenoko, cut lengthwise into eights
- Kamaboko, 1 slice per person cut zig-zag
- 5 Shiitake cut in strips
- Chicken (breast) 2 slices per person, boiled
- Spinach, boiled and cut, enough to garnish each bowl
- Mochi, as needed, softened in a little hot dashi
- Toasted nori, optional, to be sprinkled on the soup

In each bowl place one or two mochi, add the other ingredients and pour hot dashi over all and serve.

The Price Of Peace

BY LULU M. BARR

Lulu M. Barr is back with us again this year with another thought-provoking message. For this special issue 1966, she takes a profound look into "The Price Of Peace."

As Christmas approaches, once again our attention is drawn to the chorus, "Peace on Earth and goodwill to all men", and once again we are faced with total annihilation. According to Ann Landers, this is causing much mental disturbance. The UN is 21 years old this year, and rumor has it that it is tottering same as did the League of Nations. This would cause more mental anguish.

What are we waiting for? Is peace the cessation of active hostilities? History proves that that is a false assumption. How can we get permanent peace unless and until we visualize the pattern for it in our hearts? How can we do this except by a frank exchange of ideas? Would you please consider the following suggestions?

(1) There is only ONE way to peace and that is God's way. Since God is Infinite, the All-Knowing, and we, humans, no matter how smart we think we are, cannot know this way in full, it looks tough. What do we do? We call all the people on Earth to form a world government where everybody has an equal opportunity to air his views. We cannot have even one disgruntled person, for that leaves a spark that might flare into danger. We can call this body, "The Universal House of Justice", to challenge us all to be just to all. We shall move by the will of the majority, keeping an eagle eye on the results of our actions. If our decision brings a wider degree of freedom and happiness, it was good, if not we hasten to modify our judgment in the light of fresh experience. Thus step by step we shall move toward Perfection (Peace). All other ideas of God should die and die fast. Humility is the crowning virtue of the human race.

(2) As past experience has taught us that a limited search for Truth (God) brings limited results, we shall take off the blinders and seek everywhere for guidance, believing that an unlimited search will bring us closer to the great Universal Mind. We shall accept the challenge that all good comes from God and all bad from ourselves, that evil is the absence of goodness.

For example: there would be no question as to the reason of the similarities in the aspiring aims and noble achievements of Kenjiro Ninomiya (1774-1856) and Toyohiko Kagawa (20th century) — the former a Buddhist and the latter a Christian. We would be forced to admit that they both prayed to the same God, for Truth is ONE and Indivisible.

(3) If thou wilt observe with a discriminating eye, thou wilt behold the Founders of all religions as abiding in the same tabernacle, seated upon the same throne, uttering the same speech, and proclaiming the same Faith — love God and prove it by doing loving deeds for others. The Ten Commandments of Moses with their glorious opening, "Thou shalt have no other gods before Me", the eight-fold path of Buddha, the Sermon on the Mount, the ethics of Baha'u'llah (1817-1892) have a common origin. This is the key that lets us into the Kingdom of peace and goodwill. This provides the impetus and the fervor to make unity a reality on earth. With stirring loyalty to them all, they will seem like One Shepherd with one flock. "The Lord is my Shepherd, I shall not want . . ."

(4) The preparation of ourselves must be twofold. First we learn how to develop the inner life, and then how to harmonize with others. This training will start in infancy and continue forever.

To develop effectively, man will seek to keep the balance in the increase of the knowledge of his body, mind and soul, with the aim of ridding each of all imperfections. One day there will be no sickness and no suicides or mental patients. A mature man will look upon his body and mind as being the servants of his soul. This means he eats, drinks, studies, works and lives to glorify God, to make the attributes of God a part of everyday life. A quest for Perfection brings peace to the body, mind and soul, individually and collectively. To be successful man must learn to recognise and obey the guidance of God's Mediators, His Spokesmen, as they come from time to time. Long ago Moses told us, "There shall come from amongst you prophet after prophet like myself, and to them you must listen . . . if you do

(Cont. on Page 6)

Price Of Peace . . .

(Cont. from Page 5)

not God will make you answer for it." Christ said to his contemporaries, "If ye had known Moses ye would have known me for it was of me he wrote." The Koran says man's chief error has been his failure to turn to God's "Apostles". Buddha said, "When religion deteriorates God will send another Buddha". Instead of ignoring them or denying them we could "try the Spirits and see if they are of God". History proves that man must premeditatively sacrifice his ideas or else give up his life in war. He must expect to progress inwardly. He must do it fast now or perish by his own handiwork.

To harmonize with others man must learn to reconcile all differences without conforming. He will assist others by making a practice of looking only at the virtues of others. Peace will come when man observes in deeds, "Judge not that ye be not judged", and "If thou hast aught against thy brother, go and make it right with him and then go and worship", when it is applied to all departments of life, first in the home, then in school, then in business — (when man looks upon his job as worship when it is done in the spirit of service and profits are shared), then in social life (expressed in art, music, drama, dances and sports), in politics — (by omitting nominations and electioneering), in religion — (all faiths are one long symphony of guidance), and internationally with all united, as already outlined. "Thy Kingdom come on earth," we pray. Man must earn it.

Would you agree that it was the combined effort of the home and school that caused Japan to exemplify such honesty when finding lost articles? One day, in Tokyo, I watched a tiny girl pick up a ten-sen (pre-war) and take it across the street to a policeman. She bowed politely and held out the coin. He took it from her hand, then said, "I'm sure I can't find the owner, you may keep it", and put it back in her hand. Two honest people. What method Japan used to teach this trait, could be used to teach the path to peace. It is most pleasant to live in that environment. By the way, do you know that Buddha said, "Touch nothing that does not belong to thee"? As faith is conscious knowledge, we should say, "This is how God wants us to live". This increases the desire to comply. Dear friends, you have come to Canada to help make it truly great.

May the season bring joy and success.

…and of Traditions and Fads . . .

Kapuskasing Nisei Visits Japan

BY MISS YURIKO "RIKI" INOUYE

By YURIKO "RIKI" INOUYE

My trip to Japan was a most memorable one. I can truly say that anyone thinking of an overseas holiday should include the Far East — the land of the rising sun—in their plans.

Japan, a small country, is very overcrowded. Land is very hard to obtain and even the tiniest lot costs a fortune. The stage has been reached where mountains and steep hills are being levelled to permit more building space for factories, apartments and homes.

All the cities are over-crowded and here too, every bit of space



The Great Buddha

is somehow put to use. Stores and shops line every street, and all the buildings are located very close together. However, there is much remodelling and renovating being done and the trend is toward modernization.

Their ancient buildings are very well preserved. Most of these are now historic sites maintained for tourists. They consist mainly of shrines and temples. However, one ancient castle which I visited, was remodelled and made into a hotel, souvenir shop, restaurant, tea house, games room, and even a small museum. The exterior of the castle is in its original condition but the interior had been remodelled to house all the above-mentioned, including elevator service.

Many of the temples and shrines are still kept open and cared for by the various religious denominations — Zen, Shinto, Buddhists.

Another castle was really fascinating. The floors were designed to squeak quietly — like a mouse. Whenever anyone enters the building, one step is all that is required to start the floor squeaking to alert the occupants of the presence of friendly or unfriendly visitors. It is intriguing to realize that this warning system, built hundreds of years ago, works like new. By the way, there are also two moats around the castle. The architecture, design and artwork of these buildings are breathtaking.

There are many modern eating places and some of the western-style dining rooms are very plush. Steaks are the best—they're from "beer-fed" cattle. Western-style food is very popular with the Japanese people. I rather enjoyed the Japanese cuisine as there were many dishes I had never tasted. I've always enjoyed raw salmon and tuna with soya sauce (called sashimi), but when I tried raw octopus—well, so much for that!

A word of advice for anyone travelling in Japan—never travel on weekends unless you have reserved accomodation. The trains are just packed. We stood all the way from Tokyo to Nikko, a 2½ hour ride. You didn't dare take a step — there was just not enough room! The story about the train attendants pushing people in to get the doors closed is not just a figment of a wild imagination—it's true and you have to see it to believe it. It is amazing how the trains could possibly run on time—and they do—to the exact second. On week days, if it is not rush hour, they are not too crowded. Although I found that in Tokyo—whether rush hour or not—24 hours a day—it is simply congested with people and motorists.

The people, on the whole, are very well-dressed and up-to-date on clothing, fashions, fads. They are very style-conscious. I was rather disappointed, though, when I went to a Summer Japanese Dance Concert, and noticed most of the girls in their native dress with "red" hair. It just isn't becoming — this is the latest "fad."

Japan has industrialized rapidly since the war and is now quite wealthy. Most of the people have good jobs and are now able to spend more on clothing, cars, homes, entertainment, etc. They seem to be at the peak of their economic boom right now.

I could go on and on but will leave it at this.



"Riki" Visits Famous Nikko National Park

Yuriko "Riki" Inouye of Kapuskasing is shown at the entrance of the famous Nikko National Park. Back home, Miss Inouye is the personal secretary of the General Manager of S… Falls Power and Paper Co. Mill. She is also the Women's E… of the Spruce Log, the company's semi-monthly paper.

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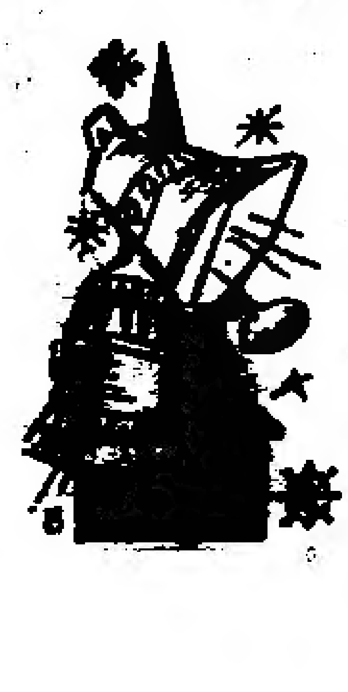
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趣味のガーデン

三輪猪熊（ヴァーノン）

去年梅月様から、あなたの庭は少しごちゃごちゃしていますね、と言う評をいただいたままになっていたところ、ついこの間原稿用紙が送られてきたので、思いのまま、庭をあれこれと書く事にした。勿論專門家に比べての事ではなく、私だけの限界内での話なのである。

そもそも私が庭に興味を持つ様になったのは、還暦という年齢意識が微妙な作用をなして自分の周囲からあらゆるものを奪い足許に暇という波が押寄せて來た時、何にか私に出來る楽みはないかといった様な、自然から発足したものが庭という趣味を覚えさせられる事になった。

そこで四年ばかり前に家内と相談して作ったのが今の庭である。私には造園の技術があろう筈はないが、試みに造りあげて見たばかりである。そういう私の庭をヴァーノン・ニュースの記者が來て大々的に紹介してくれたので、續々見に來る客も多くなり結構私達を喜ばせ、茶菓の用意までして接待する始末である。

庭といっても日本の庭園といった凝ったものでもなし、風雅なものでもない。只自分の独創から種々と工夫をこらしてみた。そうして年と共に植樹したせいかときわ木や落葉樹が茂り必然的にごちゃごちゃして、あたりは緑に彩られ、こけも生えて古庭を思わせる様想を呈して來た。

それ以來私は庭園という庭園を見て歩くのが趣味になった。色々の事を見聞し教えられ大変役に立った。又同好の士とも親しくなった。或時は初めて会った人から自分は天賦の不可思議な造園才能を持っているという様な事をほのめかされていささか面ばゆい感じもした事があった。

私は自分の庭を見る度に愛情がわく。詩人井上多喜三郎は庭作りも自慢の一つだったが、うちの庭は便所の窓からのぞくと一番美しい、まさか便所から見ているとは気付かないので、庭も油断をしているからほんとうに自然の姿を現わしている。それだから美しいと言ったという逸話を読んだことがあった。この論法から見ると、さしずめ私の庭などはいつも様子のしづめ緊張のしづめで油断していないからほんとうの姿を私達の前に現していない事になる。

近頃庭園がそれからそれ

た。私と同じ様な境遇になった一世が多くなった事をつくづく感じさせられる。

日本の庭園を作るには深く日本の伝統に根を下したものであり度い。伝統といえば平安、室町、桃山とつづいて、そこに土台が築かれたものだそうである。

竜安寺の石庭は室町時代に出來たもので、静かな趣をたたえる様に工夫がこらされ、雪舟の絵と共通するものがあるそうである。風物に対して絵かきとしての目が注がれ、其頃の風潮が庭にも影響してきたのに違いないと私は思った。歴史上における庭の最高形式といえば何んといっても桃山であろう。

今度私に庭を作る機会があれば、自分の経験を生かして石にも想を練り法に適った石組も研究して自然的大観を現す工夫をこらし樹林を組成する樹種等にも考慮を払い、自然の景色そのままのものを作って見たいと思っている。殊更技巧を弄さない処に優雅な趣があるのではなかろうか。

今年から日系人が百年祭記念事業としてヴァーノンでも市の公園の一部に日本庭園を造園するという事になり、今庭が形成されつつある。小さな自分の庭だけに愛情を注ぐばかりではなく、町全体を自分の庭と考えるこの心情を思うと私の心には齢を感じ弱いなつかしさが究極して來る。生粋なる日系人の感謝は、陰に陽に掘返された土も清々しく、造園の工程も進捗するであろう。

横浜では子供が生れるとオギア植樹とか言って、記念に植樹をするそうだ。樹の植っている町には血が通っている事を意識させられるというから、将來緑におおわれるだろうという。

日系人のこの庭園にも各個人の誕生とか何かの記念に、植樹して行ったなら何時までも立派な庭園が保たれる。又日系人の一時の負担も軽くなる。そうして何年か先きに世の風雪に耐えた自分の植えた木のほとりを散策するのはどんな風景だろう。過去への追憶にもなり、郷土愛を市民に教える事になるのではなかろうか、こんな空想を心に描いて見た。

黒人指導者

（一面よりの續き）

この途上は飢えと寒氣に襲われ、晝間は深林に潜伏して夜行するという非常に困苦の旅路であり、稀には途上インデアンより食を恵まれ、また湖岸につなげる帆船の荷積みを一時間一シリングで働くなど、この六週間の旅程の最後において彼は、船長の同情の許に妻子共バハローまでの無代乗船を許された。ヘンソンはバハローより河をこぎ、對岸のホート・エリーに渡[illegible]の地を踏んだ。一八三〇年十月二十八日であった。

ヘンソンは數年間、フォート・エリー付近の牧畜場に働き、その間すでに此の地方にも就働している黒人達にキリスト教を傳えて生命の向上をたすけ、また他日に備えるべく貯金を奨励するなど、指導の立場にあった。

一八三四年の夏、ヘンソンは徒歩でエリー湖岸を西方に歩み、セント・クレア湖に到着した。この湖辺よりやや東方の地点に、彼の要望にかなった土地を發見した。そこが今日の舊跡地方である。

一日彼は、はからずも宗教上よりの知己であるクエカー教徒・フェラー牧師に出會った。同牧師はヘンソンの企圖する黒人植民事業に好感と同情を寄せ、折しも渡英の際である事によって、英國の友人達に寄付を仰ぐことをヘンソンに約した。その結果千五百弗を集め得た。またニューイングランド州の同情者によって寄付金が集まり、これらの金額と黒人達の貯金をもって二百エーカーの土地を購入した。

一八三九年、英米協會が設立された。この協會の主旨は、以前奴隷であった黒人に普通教育と手工技術を授け、自立の道を開かせることである。實にこれは、カナダにおける最初の職業

ヘンソンは三回渡英したが、一八五二年の渡英は二回目であった。すでに此の時は彼の人格は英國上層階級の人々にも認められていて、これらの人々から友人待遇をうけた。第三回目は一八七六年であった。この時は英國からスコットランドにわたって講演し、二千七百五十ポンドの寄付金を受けた。

ウインザー宮殿ではクイーン・ヴイクトリアから拝謁を賜り、クイーンは彼に握手されたのちチエアにかけさせ『ミスター・ヘンソン、私の期待したあなたは非常に老人であったが、あなたの健康と立派な狀態を悦ばしく思います』と言われた。クイーンは自筆で御記名になった寫眞を手づからヘンソンに賜った。

英米協会の事業には様々の困難が伴ったが成果を挙げることができた。ヘンソンはまたアメリカに在る奴隷のカナダへの逃亡を組織的に援助した。

一八六三年リンカン大統領によって奴隷解放が宣言された結果として、多數の黒人はアメリカ南部に歸って行ったが、ヘンソンはオンタリオ州にとどまり、殘年を専ら布教につとめた。

一八八三年五月五日、僅か三[illegible]間の病臥でジョサイア・ヘンソン牧師の非凡なる生涯は九十四才の長命をもって閉じられた。

日本とカナダは一またぎ

森野房枝

あの子の指のさすところ
波のうねりの向ひ側
廣い御國がカナダとよ
行つて見たいよ一またぎに
あの人が渡加する前に
習つてきたい英會話
渡後の家に住む御國
早く見たいよ一またぎに
白地に赤の國の旗
白楊並木にハイウエイ
ビイ～牧場にパパとママ
送つて見せたい一息に
レーヤとシタイを結ぶ船
上り下りの万國旗
平和そのまゝ百年祭
早くお出でよ一またぎに

蒸發

蒸發するのはまだましよ
パーッと散るよに消えるの
ね
眼に見えて？
見える蒸發
見えない蒸發
凍結よりもずーっといゝわ
どうして？ そしてそのわ
けは
答えることは出来ないわ
でもせひとおつしやるなら
ば 私は一生かゝつて少し
づゝお答えして行きたい
蔵るミセスが私に息もつか
ずに一息におつしやつたん
です。

折にふれて

友笠玲鳳

われはこれ平凡なりと自覺
して これまる愚を許りと

森野房枝

髪ゆわえてあふるゝ慶む
手もとむるもたやすから
ざる
胸の赤くしけずりつゝ讃み
ど たもちて日々を歩みゆ
かなむ
緑みどり正服そろえて白い
ろの帽子いただき菊の木
ならべり
鉛筆の尖き是はせしグラジ
オラス 午后はふわりとほ
ころびてあり

海苔香

一笠

黒汐の山家に匂ふ貰ひ海苔
寄せて流るる黒汐の
濱に漂よふ海の苔
香りも高き白々千々の
磯の海苔ヶ掻き集め
友贈り来たれば 吾が庵の
厨に漂る海の汐の香

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一九六七年一月一日



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間[illegible]義一郎
[illegible]
家族一同
58 Gertrude St., Hamilton, Ont. Phone LI. 4-0138

外海トミ
家族一同
88 Grenadier Dr., Hamilton, Ont. Phone 385-[illegible]

内田京一郎
子
家族一同
299 East 32nd St., Hamilton, Ont. Phone 385-[illegible]

宇都宮吉栄
103 Wise Crescent, Hamilton, Ont. Phone 385-0762

渡邊[illegible]正
ミヤエ
34 Greig St., Hamilton, Ont. Phone JA. 9-8472

山下ナル
82 Myrtle Ave., Hamilton, Ont. Phone JA. 9-5730

柳川[illegible]次
川上英二
恵美子
129 Charlton Ave. E., Hamilton, Ont. Phone JA. 9-9546

矢野貴夫
エミ
40 Pleasant St., Hamilton, Ont. Phone 383-8217

米倉正人
家族一同
141 Gibson St., Hamilton, Ont. Phone 649-4590

吉田忠次郎
家族一同
80 Mayflower Ave., Hamilton, Ont. Phone LI. 4-[illegible]

吉富豊作
千代
19 Primrose Ave., Hamilton, Ont. Phone 547-1786

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モナーク生命代理
後藤金平
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牧師 小宮山孝
婦人会
二世婦人会
二世教会
信者一同
HAMILTON JAPANESE UNITED CHURCH
715 Upper Gage, Hamilton, Ont. Phone 388-[illegible]
Res. 270 East 19th St., Hamilton, Ont. Phone 383-[illegible]

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ハミルトン日系聖公會
スタート司祭
ミス・ウオカー
信徒一同
HAMILTON JAPANESE ANGLICAN CONGREGATION, 258 James Street N., Hamilton, Ont.

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ハミルトン佛教會
婦人会 壮年会 日曜校
HAMILTON BUDDHIST CHURCH
44 Strachan St. E., Hamilton, Ont. Phone JA. [illegible]

祝聖[illegible]
本年も[illegible]
Season's Greetings
Central [illegible] Market
[illegible]

祝聖誕 賀[illegible]
和洋食料品一[illegible]
井[illegible]
180 James [illegible]
147 James [illegible]
Res. [illegible]

祝聖誕 賀[illegible]
土屋[illegible]

祝主降誕
謹賀新年
和洋食料品及び日本[illegible]
今年も[illegible]
西崎[illegible]
15 [illegible]

[illegible]

江畑忠七
きぬ
640 O'Connor Dr., Toronto 6, Ont.

藤本丈夫
文
小川秀[illegible]
3 Frampton Cres., Scarborough, Ont. Phone 267-6672

島田又右衛門
257 Beatson Ave., Toronto 4, Ont.

瀬坂茂三 夫妻
3 Bala Ave., Toronto 6, Ont. Phone BO. 2-3820

古荘武郎
みのる
72 Riverdale Ave., Toronto 6, Ont.

入澤芳蔵
綾子
5 [illegible] Road, [illegible], Ont. Phone 636-4845

井手[illegible]
エドワード
3 [illegible] Apt. 418 Toronto 16, Ont.

後藤登三
トメ

[illegible]本寿代吉
98 Lillian Drive, Scarborough, Ont. Phone PL. 5-5236

桐原政喜
812 Dundas St. West, Toronto 2-B, Ont.

上高原条蔵
文
367 Berkeley St., Toronto 2, Ont. Phone 924-4896

加茂博蔵
く[illegible]
352 [illegible] Ave., Downsview, Ont.

河野横吾
由子
96 Cornwall Ave., Apt. No. 1 Toronto 8, Ont.

臨田才之助
ヒデ
51 Westover Hill Rd., Toronto 8, Ont. Phone 783-0864

中川恕太郎
中川[illegible]
中川[illegible]
291 [illegible], Toronto 2, Ont. Phone 923-6896

岡田良一
富代
32 Wells Ave., Toronto 6, Ont. Phone 533-4186

高橋静右エ門
201 Sherbourne [illegible]

上[illegible]
家族一同
118 [illegible] Road, Toronto 4, Ont. Phone 535-1767

瀬田具
家族一同
60 Playter Blvd., Toronto 6, Ont. Phone HO. 6-7327

北村春尾
98 Eileen Ave., Toronto 9, Ont. Phone 767-1376

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操
家族一同
380 Sumach St., Toronto 5, Ont.

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同 家族
43 Hogarth Ave., Toronto 6, Ont. Phone HO. 6-5827

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愛子
20 West Lodge Ave., Apt. 301, Toronto, Ont. Phone 536-5346

松尾静枝
同 正(フランク)
同 実(ジャッキー)
177 Browning Ave., Toronto 6, Ont.

宮本ハリー
タヘンリー
835 Dundas St. East Toronto 2, Ont.

水野富美代
家族一同
154 Oak Park Ave., Toronto 13, Ont. Phone OX. 4-0401

水谷[illegible]一郎
家族一同
152 Collier St., Toronto 5, Ont. Phone 921-8587

森[illegible]兵衛
[illegible]子
133 Glen Shephard Dr., Scarborough, Ont. Phone 261-7016

森大[illegible]
静子
森永[illegible]
4 Jerome Street, Toronto 9, Ont.

森下[illegible]作
207 Jarvis St., Toronto 2, Ont. Phone 363-7135

森田覚三
操
家族一同
1869 Gerrard St. East Toronto 8, Ont.

西村金三郎
八千代
家族一同
158 Margueretta St., Toronto 4, Ont. Phone LE. 1-1069

西岡[illegible]次郎
小[illegible]
772 Richmond St. W., Toronto 3, Ont. Phone EM. 2-3672

西[illegible]書一
みつ子
2110 Keele Street, [illegible] Toronto 15, Ont.

大[illegible]千助
わい
8 [illegible]

福岡良太郎
家族一同
[illegible]

大[illegible]光
家族一同
7 Preston Road, Toronto 10, Ont. Phone 763-7656

大八木忠吉
スズ
家族一同
22 Dolly Varden Blvd., Scarborough, Ont. Phone 293-9142

坂本忠義
町[illegible]
22 Albermarle Ave., Toronto 6, Ont. Phone HO. 3-7480

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貞行・ローイ
武子
29 Oakden Crescent Toronto 6, Ont. Phone HO. 6-4606

新本佐一
久代
[illegible]之
41 Charleston Road Islington, Ont. Phone 239-1807

白川佐喜[illegible]
家族一同
9 [illegible] Drive Scarborough, Ont.

田原登
[illegible]子
家族一同
376 [illegible] Toronto 6, Ont.

高岡正男
家族一同
115 [illegible] Ave., Scarborough, Ont.

高島[illegible]
吹子
桂
134 [illegible] Ave., Toronto 6, Ont.

田中[illegible]造
1478 Queen St. East Toronto 8, Ont.

[illegible]木千代
49 Manor Road West, Toronto 7, Ont. Phone HU. 1-4083

瀧本[illegible]吉
喜美子
家族一同
72 Walder Ave., Toronto 12, Ont.

谷石[illegible]四郎
静枝
家族一同
19 [illegible] Rd. Toronto 6, Ont. Phone 481-5794

[illegible]一郎
[illegible]
1382 Dundas St. East Toronto 8, Ont. Phone 461-5151

[illegible]

岩井六郎
静
36 Cedarvale Ave., Toronto 13, Ont. Phone OX. 4-2578

[illegible]
昭和四十二年[illegible]
トロント・ジ[illegible]
トレー[illegible]
所長[illegible]
バンクーバー・ジ[illegible]
モントリオール[illegible]

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一九六六年度
特別号 ㊃

アルバータ州の日系農家と移民

ト市 森 助五郎

帰加の途次、アルバータ州に二週間滞在、南ア州の中心地レスブリッジあたりの日系各農家の発展ぶりをみてまわる機会を与えられました。以下は私の感想であります。

日系人が散在政策に応じて四散したことは周知の通りですが、それから二十有余年の今日、アルバータ州に移り住んだ日系人と東部カナダに再移住した日系人との間に大きな開きがあるように、まず感じられました。

アルバータ州在住日系人は凡そ三千余と本紙で報じている通りその数に大差はないと思われます。東はメジシンハットから西はロッキー山麓に近いクローズネスト。その近くにワタトン国立公園があって、ワタトン湖は避暑地で湖上に遊覧船が巡回、米加国境をまたがる公園にある珍らしい灘も見てまわりました。

キャルガリーを中心にレスブリッジ、コールデール、レーモンド、ピクチュアビュート、レニア、ローズメリー、ボーアイランド、ボックソー各地は主要な農園地でとくに日系人はポテート、シュガービーツ、小麦及びコーンを産出している。しかし、なんと申しましてもポテート作りは断然第一位を占めていて耕作面積は凡そ七千四百エーカーと聞いています。一エーカー当り収穫十五トンということです。

これらの地方の主な日系農家は田尻兄弟、大熊洋一諸氏で、他にビーツ、小麦、牛飼いも相当大規模な農家もあります。ローズメリーには武田父子が大々的な牛飼いをしておられ、他にもポテート農家としてレーニアに大浜兄弟、藤本父子があり、テーバー地方には十数家族が三千五百エーカーの農地を耕やしています。

バクソーでは日系人の合資で『パックウエル』との名儀で立派な会社ができ、このあたりで収穫するポテートを全部、この会社が取扱つて倉庫式洗水で流し、選択し、水分を抜いて乾燥したのを百斤袋にいれるという、すべてが自動式の過程を通り、ツラックにつみ込む作業をみて、気持のよさにみとれていたほどでした。

テーバーの町にはこのほどカーネーション・ミルク会社がインスタント・ポテート製造会社を建設、アルバータ・フレッシュ会社と名付け、いよいよ運転のあかつきは三万五千エーカーのポテートを消化するということです。他に野菜キャナリーもあるが、土地は無限で、日系人のように勤勉な農者にとって最適の土地はカナダ広しといってもなかろうかと考えられます。

最近、本紙で度々報道されています日本移民の問題とアルバータ州について愚考を述べたいと存じます。

日本当局からも再三、日本移民の奨励とかでア州に現地調査に来られますが、わずかの時間で、州当局者と形式的な会話だけしてすべてを知つた、といわんばかりのようですが、そのようなことでは日本移民の増加はとても望まれそうもありません。

事実、アルバータ州の日系農家は労働力不足で、その補充はまことに急務なのであります。適当な人力が得られず、やむなくインデアンを雇つているが、彼等には責任感は全くゼロで、農家はこまりはてているのが現状です。

私は在日中、出身県の海外移住奨励課から二人の来訪をうけて、約二時間にわたつて話し合いました。そこで私は『現在日本にいる若い青年で、海外移住を決心している人がありますか』と質問しました。私のみたところ、日本はすべてに裕福らしく、衣食住も足りて、事業主義的ではないですかと問い、そんな環境の中で育つた壮青年が、言語も不十分でこまる異国に移住して、頑張ろうという者が果して何人ありましようか、と逆に尋ねました。

カナダに渡れば、一攫千金のチャンスがあろうと、夢をみて来るようでは大きな間違いですよ、石にかじりついても初志を貫ぬくという堅い覚悟でなければ、と答えました。移住希望者はいずれも中学卒で、多少英語も習得、農業技術も身につけている者もあるとの返事でした。

現在、アルバータ州の農業はすべて機械化されているので、メカニックや製造会社にたくさん人員を必要としているが、日本からの移住者を、だからと申して無鉄砲にアルバータ州に送り出せるものでしようか。少くとも彼等の身許保証人がなければ移住はたいへん困難であるのが事実のようです。

日本の当事者も、数万呎の上空から平原州を眺めおろして、広い土地だと感心ばかりしていては、実に物足らない視察といえましよう。現地をてくてくとみてまわり、日系農家が立派に成功している現状も十分に見聞して、人手不足になやんでいる実状をつかみ、これら日系農家が、満足する

ヘンリン牧師

黒人の指導者

オ州南部の舊跡を訪ねて

田中 兼

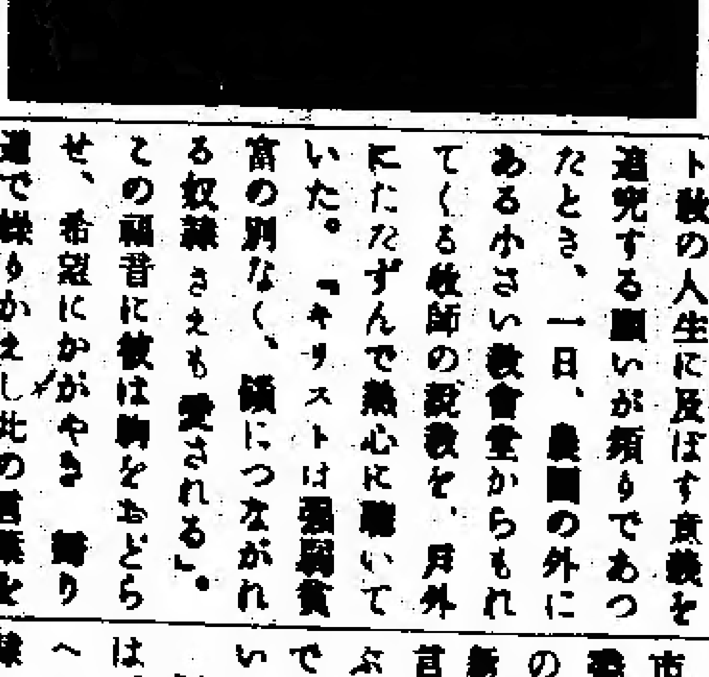
既に廣く世に読まれ、また劇にも演じられて、あまねく人に知られているミセス・ストウの著作『アンクル・トムス・キャビン』の黒人奴隷に描かれたその本人ジョサイア・ヘンリン牧師の舊跡は、南オンタリオ州の小都チャザム市より八哩ほど北にあるドレスデンと呼ぶ村落のあたりで、その周辺は一帯に平野である。

一九六五年史跡として国布され、カナダ国旗のひるがえるその下に、事跡を鮮明に記述した立派な掲示板がある。ヘンリン及び一家族の墓地に面し道をはさみ、前身奴隷であつた人の墓石が二十あまり並ぶ。ヘンリンの住んだ二階建てキャビンは、往年の名残りを今もとどめ、屋内の家具とりどりにも、その頃の生活がしのばれる。二た棟の建物は博物館として その当時の記念物や使用した手工用具が保管され、浅いグラス箱の中には『アンクル・トムス・キャビン』を数ヵ国語に譯した書物の中に、二冊の日本語譯小冊子が目につく。

ジョサイア・ヘンリンは一七八九年六月十五日、メリンランド一地方の農園主ニューマンに所属する奴隷の子として生れた。母は近隣のドクター・マクファーソンの奴隷であつて、ニューマンによつて借用されていた時、奴隷監督者に苛酷に使役されているのを見た彼女の夫は憤つて監督者に手向いした。ために彼は百度背を鞭打たれた、皮膚は破れて流血し、且つ右の耳をも切りとられる惨酷な所罰であつた。アラバマ地方に賣られた父は、ヘンリン母子の生涯の別居となつた。この惨事の後 母はヘンリンを伴い、主人の許に戻つた。

あわれみ深いマクファーソンは、奴隷を酷使するのを禁止していた。この主の下にて母子は平安に働いていたが、不幸にも主人の死に合い農園と共に母子も賣られ、子は他人の手に賣られ行き母子別離の悲しみを母はライリーに哀願したためにヘンリンはライリーに買われて母の手許におかれた。

なまかぢりに母のおぼえた『主の祈り』を彼女から教えられていたヘンリンは成長するに従つて、キリスト教の人生に及ぼす意義を追究する願いが頻りであつたとき、一日、農園の外にある小さい教會堂からもれてくる牧師の説教を、戸外にたたずんで熱心に聴いていた。『キリストは貧窮貴富の別なく、鎖につながれる奴隷さえも愛される』。この福音に彼は胸をおどらせ、希望にかがやき帰り道で繰りかえし此の言葉を口ずさんだ。二十二才で、彼は近隣に働らく怜俐な奴隷娘と結婚—四人の子をもうけた。



（寫眞説明——向つて右はクイーン・ヴィクトリアの寫眞。クイーンが自署されてヘンリンに賜つたもの。左はリンカーン大統領）

ヘンリンの篤実な性格と有能な働きをライリーは認めて彼に奴隷の監督および市場に農産物を賣る責任を負せた。市場に集まる人達の会話は、ヘンリンの耳に新らしく、彼は人々の語る言葉の意味やその語調を学ぶことに努めて、奴隷の間で使用した卑しい言葉つかいを改めた。

経済能力のないライリーは、農園経営が困難となりヘンリンは家族共に他の奴隷と共にケンタッキーに居る弟、アモス・ライリーの許にやられた。アモスもまたヘンリンの篤直な性格と農園経営の抜りようを認めて、

謹賀新年

一月一日

ケローナ日本語
學校維持會

奥田晃耀
玉置勝
坂本正子

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妻 幸子
長男 勤
次男 孝
三男 秀次

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何卒本年も宜敷く
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一九六七年元旦

ジミーフード
プロダクト

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純三

家族一同

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Phone 874-2910

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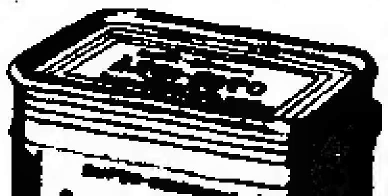
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電

371 E. Has

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きみゑ
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228 Clark Drive,
Vancouver, B.C.

[illegible]
清
夫
女
Ste.102
1080 Barclay St.,
Vancouver 5, B.C.

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家族一同
6815 Dumfries St.,
Vancouver 15, B.C.

梶原ツル代
715 East 63rd Ave.,
Vancouver, B.C.

菊地嘉右エ門
家族一同
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Vancouver 16, B.C.

宮澤八郎
1386 East 21st Ave.,
Vancouver 10, B.C.

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同 まさ子
家族一同
829 West 33rd Ave.,
Vancouver 13, B.C.
Phone [illegible]

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増原章康
家族一同
3095 Rosemount Dr.,
Vancouver 16, B.C.
Phone 437-1352

祝聖誕
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二階堂源作
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3691 West 23rd Ave.,
Vancouver 8, B.C.

味元虎巣
晴枝
家族一同
2789 West 5th Ave.,
Vancouver, B.C.

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英子
5806 Victoria Drive
Vancouver 16, B.C.

佐藤匡
喜美子
家族一同
[illegible]

賀正
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同 繁野
10288-132nd. Street,
North Surrey, B.C.

田中虎一
千代
ジョン
茂
Toraichi Tanaka
491 East 30th Ave.,
Vancouver 10, B.C.

田坂耕二
綾女
KOJI TASAKA
4366 Quesnel Dr.,
Vancouver 8, B.C.

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家族一同
Box 144, 1161—4th Ave.,
Steveston, B.C.
Phone 277-7968

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清子
家族一同
519 Moncton St.,
Richmond, B.C.
Phone 277-8367

林林太郎
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日本の〝美〟に思う

＝カナダから歸つて＝

大阪市立大學 上山 善治郎

冷たい冬の風が、大都會大阪の一角から秋を奪い去りました。御堂筋のイチョウの葉が、ビルのガラス窓に亂舞しながら乾ききつた路上に落ちました。

こんな時、僕達は急に胸を開いて、目を輝かせ、故鄕へ續く空を見つめたり、大いなるカナダの樹々や花の香りを想い浮かべて、ひとり情熱の炎のたぎるのを覺えるのです。都會の中にも生きていた小さな秋の美が消えてしまう姿を見て、淋しくなつたからなのでしよう。日本の大都会に住む僕達にとつて『美』は『遠くにあるもの』――それは確証のない物を求めて、いつかそれに接することを願うような淡い希望に似ているのです。

東京や大阪が繁榮して、超近代的なビルがめじろ押しに立ち並んだとて、僕達の心身は癒やされる事なく常に周囲の變化に翻弄しようとすればする程、かき亂される思いをすることが多いのです。日本の近代化は僕達日本に住む者でさへ驚く程の速度でしかも集中的に押し寄せてきました。それは一歩一歩着實に進むというよりもむしろ、思い切つた戲畫の連續のようなものでした。そして、その影には近代化から見離された地域や近代化の犠牲になつて、なつかしい面影を失つた地域が少しずつ増えてきたのです。

○

僕がカナダに滞在している間到る所で時を選ばず胸のすくような〝美〟のとりこになる事がありました。晴れて真青なヴアンクーバーの空の下、アパートの窓から朝の澄みきつた空氣を吸い込んだ時、チューブから出たばかりの繪の具のように鮮やかなチューリップが真赤な顔をして力いつぱいに開いていました。外に出ると、ひようたん形をした湖面のさざ波の中に、背後にそそり立つ雪を抱いた雄々しい山容が一幅の水彩畫を映していました。そんな光景に出會う時いつも、吸い込まれそうな身の軽さを感じて喜びました。トロントのクインズ・パークで黒豆の目で忙しく生活に勤んでいるリスの仲間を友にして、夢中で四つ葉のクロバーを捜した時も、カルガリーの町の中心部を流れる川の水が、黒つぽく汚れていないのを見た時も、開拓地の新しい魅力を、その計畫的な造形の美の中に感じたのです。それらがそろつてカナダを代表する都會の眞中のものだけに顯現でした。

ところで、それでは日本に住む僕達は〝美〟を失つたのでしょうか。――確かに、西洋的な風土に磨きあげられた新風を見事に加味させたという点で、カナダに一歩を讓るとしても――いや僕達は忘れてはならないのです。京都の庭は高雅な静寂の中に今も枯山水を殘し、奈良の佛の唇は千數百年の微笑をたたえています。富士の姿は、それはそれは夢のようです。こうした數え切れない程の日本獨自の傳統文化、千變万化の自然の美に匹敵するものを僕はとうとう發見する事ができなかつた事、その事を忘れてはならないのです。我々の祖先が歩み築き上げた永く真剣な歴史の前に我々は、素直にひざまづき、その人間の内面に深く食い込んだ審觀性の創造ともいうべき日本文化の美を高く評價することをおこなつてはならないと確信するのです。ただ、廣大な土地を有するが比較的歴史の浅いカナダと、それと全く對照的ともいえる風土に育まれた日本文化とを、同じ觀點から評價することはできません。

しかしとにかく、こうしてカナダの繪畫的な造形美とは違つた日本獨自の美のある事を僕は、いや僕達は再認識したのです。にもかかわらず僕達の身邊には、〝美〟は殆んど見られないのです。都市の僕達は、カナダ・日本を問わず、極めて現代的な現象なのです。それなのに都會生活の中にもどんどん西洋的な美を造り出していくカナタ（もちろん土地の廣さ、西洋的な建築様式によるものだが）と、都市化する程、東洋的な美が失われていく日本との差が僕達には、はがゆいのです。

最初に戻りますが、都會に住む僕達は、やはり美を遠くに求めねばならないようです。現代の日本の一面ともいえる異常なまでの觀光ブームは、日常生活の中に美を見出しえない都市生活者の悲しい現實を象徴しているのではないかと思われます。

若い世代の僕達は、カナダやアメリカに居られる先輩方と同じように日本を愛しているのです。

○

クリスマスが又やつてきました。日本のクリスマスはどこにあるのでしようか。教會でしようか、家庭でしようか、デパートでしようか、それとも、パーティやキャバレーにでしようか。

（追記）カナダ滞在中、晩市、トロント、ウイニペッグ、ケロウナ等在住の皆様の御親切と御厚意には心から感謝しております。紙面をお借り致しまして御禮を申上げます。

六七年の世界博（一ページよりの続き）

各国の参加にもとづいて生じてくるあらゆる問題の条件や協力が必要ということも重要点となつてくる訳である。

この種の催しには費用が約三億三千万弗、収入は二億五千万と見られ、最初から八千万弗の赤字は覚悟していることになるが、その外モントリオール市やケベック州政府が間接に使う費用は莫大な額に達するようである。尤も之等出費の利益は何年間か先の間にはプラスとなつて返つて来るだろうと考えられており、丁度 本のオリンピックの際大きな費用が必要だつたのと似ている。

参加各国のパビリオンの規模は矢張り米、ソが最大のようで、之に次いでイギリス、フランス、ドイツといつた所が大きい。日本はイタリーやチエッコと同じ位で中位のところであろう。

日本館の建設は芦原先生が設計され、大成建設とカナダのジャナン會社が工事を担當した。大部分の材料は日本から運ばれて来たが之が港に着いた頃沖仲仕のストライキがあり、荷揚しを行うことが一ヵ月以上も出来ず、建築計画が遅れるのではないかと大いに心配したが、大成建設が日本から派遣して来た技術陣や労務者の偉大の努力により予定通り工事は進行し、盛大な上棟式も行うことが出来たのは誠に喜ばしいことであつた。目下外装工事は殆ど済み内部の装備も着々進行しており、庭園も大部分を完成し来春早々にはすべての建設は完了するとのことである。今後はこの日本館を利用して如何に立派な展示を行うかという点にかかつている訳であるが、十一月半ばには植村日本政府代表も当地を訪問され、日本の協力体勢は一段と確立された感じがする。更に開催期間中に歌舞伎を当地で上演することが決定されたが、大人数のことでもあり日本の古典文化の象徴として、その成功に今から大なる期待をかけている次第である。

当地世界博の次は一九七〇年に大阪で万国博が開催されることになつており、その関係者が既に多数当地を訪れ夫々の立場から研究されつつあり、前者の経験を大いに生かし、より良い万国博が日本で開かれることを切望する次第で、その成功を祈ることは勿論であるが、当地モントリオール世界博もカナダのみならず世界の文化を一堂に集め、その大成功を收めることを心から望んでやまない次第である。

勅題 "魚"

青葉會同人

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初潮に乗つて寄り来る群小魚　湖畔
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乗り初めや魚飛ぶ方に進む舟　恵

新年三ッの物

芳翠

グラス器に泳ぐ金魚も年の花
橙そえて飾る御鏡
テレビーも家毎文化の春なれや

短歌

四方は蒼海にかこまれ魚の群の實庫と呼ばる日の本の國

カムループス　森　玉ノ浦

秋晴のアダムス河に鮭百万
七海に漁船を出して新日本

近詠

トロント　森　明星

舊臘すすり幸禱ぐ吾家へ年暮るる
ショー切符購ふ人續く除夜の街
初日拝しおのずと勇氣身に漲る

とそを祝ぎ妻やや若くはしやぎぬ

（エキスポ一九六七年）

感激のカナダの民に年明くる

年盡くる

チャザム　八木爽禅朗

妻に来し姉の文よむ夕吹雪
クリスマスイブや老いても何か待つ
年盡くるや心にきざむ句もなくて
書初めや若返りたる心して
金魚静かに元旦の彩目にうつし

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一九六六年度
特別号（三）

エキスポー六七 日本館のよさ！

カナダ建国百年と、モントリオール市誕生三百二十年を記念する万国博は、すでに七十余カ国の参加がきまつており、万国博副会長のショウ氏は〃わたしたちは参加国を算える事をとつくに断念してしまつた。開会までにはおそらく八十カ国になるのではないかと思つている〃と、わたしたち外語記者団に語つたほどに文字通り史上最大の万国博になるのである。

モ市万国博の会場となつているのは二つの島。セント・ヘレン島とノトルダム島で、ともに人工的につくりあげたもの。セント・ヘレン島にあつた従前からのピクニック・グラウンド一帯は現状のまま保存されて



ここには何一つとして万国博関係の建物は建てられない規則となつている。

モ市港の眼前にあるヘレン島の河上と河下を埋立て河上の眺めのよい場所に日本館が位置し、昼はもちろん、夜のモ市ハーバーの美しい景色を、やきどりにお酒をなめつつ、そして三段になつた日本庭園の滝の音に耳をかたむけながら眺められるというベスト・ポジションである。

もう一つの島はセント・ローレンス運河のため、築きあげた堤防をそのまま使い、それに沿つて埋立てして出来たノトルダム島で、ここには世界各国の展示館のほかカナダ各州のパビリオンが位置し、大きな湾や水路があつて、まるで豪華な水都になるものである。万国博会場の広さは約一千エーカーで、ヘレン島河下には娯楽センターの『ラ・ロンデ』が設けられる。

モ市万国博のシーム（標語）は〃人類とその世界〃と決められた。フランスの著述家アントワーン・デセント・エキユスペリーという人の著書の中に人間たるものは、各自の貢献を通じて、住む世界の建設に協力しているという自覚を持つことである



という言葉を借用して、人類と世界のマーク下に、創造、探険、生産、社会、供給と人間の五分類にし、そのシームに沿つて、世界各国が腕によりをかけて、誇り得る展示を行おうと努力しているのである。

十一月末までには参加国の全パビリオンの外形工事は完了し、冬季中は内造工事が進められるのであるが二つの島に使うためオンタリオとケベック両州では百万平方ヤードの芝生をつくり、冬までにこれを全部しきつめてしまい、八千本の樹木と十五万のシュラブも植付けた。開会の四月二十八日までには冬をこして枯れた立木やシュラブは植変えられ、芝生もとり変えられて、全島は青々と眼がさめるように春の陽を吸うことになるわけである。

二つの島をみてまわるために、入場券を支払つた見物客は、島のなかを高さ三十五呎に架けられたミニ・カーに乗り、随意な駅で下車できるようになつているほか、モ市下町の中心地から水底をくぐつて島にとどく地下鉄（メトロ）で一気に万国博に行くこともできる。日本館は島のステーションから二ブロックはなれたところにあるので最も便利がよく、そしてごくわずかなコンクリートの柱の上に建てられた三つの建物の下は広いボード・ウオークとなつていて、すばらしい日本ガーデンを、チエアに腰かけて楽しむことができよう。

ゆつくり休んでから、この木造りのプラットフォームから吸われるように、エスカレータにのると、第一建物内に入り、そこから流れるように第二、第三の建物内の展示品をみて、左に折れて出るとステップがあり、そのつきあたりが日本料理建物となつている。ここではみそしる、漬物、やきどり、てんぷらのほか日本酒などのオーダーに応じ窓からガーデンを見下しての食事である。夜になると日本の燈籠がともり、照明されたガーデンを長いチエアに座つて、さえぎるもの一つもないモ市ハーバーの夜景をほしいままにしてもよい。

日本館の特徴といえば、コンクリート造りではあるが、すつきりとした感じが第一印象となり、しかも散策広場が建物の下にあつて、きらびやかで、ごてごてした他国の建物をみてまわつたのち、ここにくればほつと息をはき、クツでも脱いで、滝の音をじいつと聞こう、という気持ちになるに違いなかろう。

設計者芦原博士は『日本館は、展示場を宙に浮かせることによつて、セント・ローレンス河とその背後のモントリオールのスカイラインの眺望を、全体計画の中にとり入れて設計してあります』といつている通りである。最初のプランは『日本の典型的なお城のような建物を』ということであつたらしいが、これが放棄されたことは却つて幸いに終つたといえるであろう。

北米では最初のカブキ上演がモ市文化センターで八月三日から十二日まで行われ、日本からの民謡団は七月十三日から十五日まで上演する。（終）

六七年の世界博

モントリオール 亀井義次

明けましてお目出度う。一九六七年四月二十八日から開かれるモントリオール市世界博覧会も、いよいよ数カ月にせまり関係者は今や必死の努力を傾けてその完成に進みつつある。

小生が当地に来た約二年前にも既にその準備や埋立工事は始つており、時折日本から世界博関係者が訪れて来られ、そのお供をして事務当局者と会談したり現場を見学した時は、之から何が始まるのだろうかといつたような感じでその現実感は殆どなかつた。所が最近はめきめきと建設工事やその他の準備が進展し、いよいよ来年は当地に世界博が開催されるという感じが一しを強くなつて来た。最初のうちはドロの固まりの埋立地ばかり見せられていたことを思うと隔世の感があり、関係者一同が国の内外を問わず協力一致してここまで来たことは全く賞賛に値いする所と思う。

二年以上もの間右のような世界博の準備状況をながめていて一番強く感じたことは同博がその宣伝に最大の努力を尽し、あらゆる機会を利用しているということである。直ぐには宣伝には役立たないだろうと思われるような事でも将来多少でも役に立つなら少しも手間を惜しまぬといつたような感じがする。その最も代表的な活動はデユプイ会長が殆ど席の暖まるひまもな

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昨年中は一方なら
今年もよろしくお
生菓子、煎
永
23 Rosewood

謹賀新年
マニトバ佛教会

謹んで新年を
賀し奉る
山崎 文吉

祝聖誕 賀新年
昔年中の御愛顧を謝し

在バンクーバー総領事　番　微　夫

新年おめでとうございます。

一九六七年を迎えることとなりました。この目出たい年頭に當り昨年を顧みてこれに基いて今年實現いたしたい希望を披瀝したいと思います。

當地バンクーバーにおいては昨年は日加の親善関係増進のため幾多の催事が行われました。今ここにその催事の中の一つである海王丸の来訪について見たこと起ったことを皆様に申述べたいと思います。

バンクーバーでは六月十九日から海上祭が行われ、日本からは海王丸が各国から派遣された艦船と共に参加いたしました。海王丸は七月十九日バンクーバー港に入港いたしましたが全市を挙げての歓迎ぶりは誠に感激の場面でありました。

イングリッシュ・ベイからバンクーバー港に至る數マイルの海岸に無慮二十万に及ぶ多数の人々が押寄せ海王丸入港を待機いたしました。その大観衆の見守る中を海王丸は多數のヨット、小舟艇に取囲まれ、ライオンズ・ゲイトの吊り橋の下からその優美な姿を現しました。空には水上飛行艇が橋頭を舞い、大小の舟艇はこれに呼應して汽笛を鳴らしました。海王丸が一層群集に近づくとバンクーバー市民は歓声と驚異との眼をもって見守りました。子供が海王丸と共に走れば父親がこれに續き群集も共に動きました。

海王丸寛船長はこの熱狂的歓迎ぶりに驚きかつ喜びました。投錨波止場には毎日多數の群集が集りましたが、或る日この群集のため揚帆作業のデモンストレー

の姿になぞらえる事ができ程の優美さに人々は全く魅了されました。

海上祭関係者をはじめ一般の人々は海王丸の海上祭参加は日加相互間の親善に多大の貢献をなしたと口々に洩しておりました。私はこのような海王丸の歓迎ぶりに對し深い感銘を覚えましたがこれは決して偶然ではなく必然であったと思いました。それではその理由如何という事になります。

日本では二十年程前新憲法が發布されました。この新憲法は主權が國民にあることを宣明し、日本の進むべき新らしい方向を決定したものでありました。爾来これに基いて諸制度の改善と充實が進行いたしております。このように二十数年間に亘る努力によって築き上げた政治的進歩の成果は世界諸国との間に政治的親近性を醸成することとなりました。そしてこのことはカナダとの間においても正に妥當いたします。

そして又この政治的親近

しました。十年前微々たる貿易額であったのが今や相互に第三番目の貿易相手であり六五年には實に六億弗になんなんとする額に増大しました。このような貿易の増大と共に利益の調整が必要である面もない譯ではありませんが、兩国の經濟関係は相互の補完関係の上に立って相互に切り離すことができない程の親近性によって結びつけられていると申述べても過言ではないと考えます。更に經濟交流の増大と相俟って日本から来訪、カナダから日本への訪問が頻繁となり、相互の社会生活の良さが認識され相互理解に與って力があったと云えます。現在日本においては日常生活において「カナダ」という言葉を聞くことが以前に比べ非常に多くなったということでございますがこのようにして相互に何となく社會的な親近性が感じられるようになったと考えられます。海王丸が来訪したのは、まさにこれら三つの政治的・經濟的・社会的親近性の盛り上りつつある時に當ったのであります。それ故熱狂的歓迎を受けたものと確信する次第であります。

百年祭慶賀のため幾多のイヴェントが予想されますが祝賀行事参加のため海上自衛艦が當地を訪問することとなっております。又バンクーバーでは五月、ピーシー州の国際見本市が華々しく開幕されることになっており目下諸般の準備が進行中でありますが、日本は日本貿易振興會が主となり各商社の協力により重工業生産品を展示し、各国とその粋を競うことになっております。更に海王丸、日本丸の姉妹船が相携えてビクトリアを訪問し、その後夫々

ウェストミンスターを訪問する事となっております。これに續いて見本市船の櫻丸が来訪いたしますが、當地においてはこのようなイヴェントを通じて日加親善を深めていくこととなりましょう。そして冬が過ぎ春が訪れると百年祭の行事がくりひろげられ丘は花盛り海上には日章旗を微風にはためかせつつにぎやかに入

の姿が待たれます。

日加親善関係増進の一を以上述べましたが、日市民の皆様は日常の生業通じて社会の繁栄のため大の貢献を積み上げられおりますが、このような献は日加親善関係増進につて力があったものと信るものであります。その体的な表現としては日本ら技術移民の受入れが新

山中生活　ここに二十五年

ピーシー州　双根松庵

グリンウッド町の入口に『カナダ最小の町』とサインが出ている。正直な、また愛きょうのあるサインだ。なるほど町は小さいし、古い。中心街でも空地があり、それが穴とでもいいたい深さで、底は岩石だ。

町役場はあっても警察はない。パブリック・スクールはあるが、ハイスクールはない。病院も映画館もない。だが、老人達は『住いところだ』という。

州政府の酒店があり、ドクターもいるし、ケーブルのテレビがあり、日系商店もある。よそから隠居目的で入る人が少いのは、冬の零下二、三十度、夏の零上八、九十度もあるせいかも知れない。

『住い』というのは育った二、三世がいるからであろう。金銭にも優る子寶だから。それにいま一つ、ここにカナダ最大のものがある。日本風流詩吟の集いがそれである。四十名近い會員が週に一回、夏冬の別なく練習をやっている。

山中の谷にひろげられた日系人の歴史は二十五年になる。減ったといってもまだまだ相當數の日系人のセンターで

數十年住みなれ老いて悔もなし　吾には親しカナダの山河

この氣持はよくわかる。

ピーシー州百年とカナダの百年祭。一つ鑛山を當てるか、鑛業祭でもやろうか。

移轉籍を重ねて二十五年依然たり商舗名案なし。只思うは子女の生育のみさもあらばあれ郷然緑林になる

賀春

（日本）板口富美子

いさぎよくすべてを捨てきった裸木のあいだをぬって
この朝
わたしの鳩よ
お前の初旅をとびたっておくれ
冷たく澄んだ大空の下に
寒風をのりきって
友の戸口へ
新年のよろこびをはこんでおくれ
『ことしも一日ずつをたいせつに
お元氣で生きてください』
と
わたしの心いっぱいの賀状をお前の首にかけて
親しい友のもとに届けておくれ
わたしのふところをとび立つ
お前のおおしいはばたきをわたしはしっかりと見とどけよう
かがやく新春のひかりの中に――

島で育った老人

（一ページより続く）

彼は老人と呼ばれる程の歳ではないが、粗野な風貌と先年妻に死なれ孤独な島暮しをしているためか一見老けてみえる。百姓をしながら　夏から秋にかけてバージで貨物運搬の拾い仕事をするのであるが、私が毎春ケノラで仕事をはじめると材料の運搬を引受けてくれる。

人の話によると彼の父は一八七八年頃探検家として米国からウッヅ湖を渡って来てツリテー島に落着いたということである。この島は総面積千エーカー以上もあろうか、一時はその大半を所有していたというが現在でもホワイチング老の所有地は二百五十エーカー余りあるといわれている。島の外観は白松やバーチ等が密生している様に見えるが行ってみると広い草原と畑があり牛や羊が放たれているのに驚く。去年の晩秋だったか、鹿を射ったといって肉を私は貰ったことがある。薪は無限にあるし魚は獲れる。鶏、ミルク等自給自足に近い生活である。

『ほら、これが親父が残した柱時計だよ。もう百年以上も時を刻んでいるんだからね。この蒸気船は親父が乗って来た船だよ』

と、壁の古ぼけた素人が描いたような油絵を指しながら昔を懐うかのように語る彼である。

『島の土地を賣れば莫大な金になる。ケノラに出てぜいたくな暮しが出来るじゃないか』と言えば、

『俺は島で育ち、ここの生活が一ばん性に合っている。こんな幸せなことがあるものか。俺としばらく暮してみる気にならないか』

などと、からかわれるのである。

彼の島から陸地に渡るのに狭い瀬戸がある。大量の水がここに押しかけて渦を巻く。入口に巨大な鬼の面に似た岩が立っているのでデブルス・ギャップと呼ばれ観光宣伝に使われ、名所ともなっている。私は今こそなれてはいるが、はじめのうちは船を操るのに固くなったものだ。

ホワイチング老は、入江いっぱいになりそうな大きなバージに貨物を満載し、操縦船で押しまくって行くのに鼻唄である。こんどの大量建築資材の運搬も彼がいたので大助かりだった。

愈々鉄管打込みにかかったが先ず最初の難関に直面した。牛頭のハマーをクープルでつるし鉄管の上に落とすのだが、水底の岩に届くまでに或る箇所では大きな石が土砂の中にあって、これにあたると全然はいらない。ケノラからダイバーを雇ってきて石にくさりを巻きウインチで巻き上げて取り除くことに成功し、この方法で四十余の鉄管打込みを終った時にはホッとした。水底の岩まで打ち込まれた鉄管内の土砂は高圧ポンプで掃除し、その中にコンクリートを流し込むのである。こうして土台の完成に約一ヵ月半を費やしてしまったが先ず難工事は終ったとみていい。

鉄骨を組立てたりコンクリート・スラブを敷いて行くのは左程でもないが、何んといっても水上での作業なので陸地のようにははかどらない。時には足を踏みはずして真逆さに落ち込む者もあったが、暑い盛りなので笑って済まされたが道具を落されるのが一番困った。ダイバーは毎朝九時から三時まで居るので、どんな深い所でもさがしてくれるが、彼が帰った後に意地悪く落す事が多い。六月末から十月までガン張ってこのプロゼクトは九割完成という所までこぎつけた。あとはパビリオン建物内の細工仕事が残っているが、これは明春にしてくれとの事で一と先ずこれで打ち切りウイニペッグの職人たちは全部引揚げ、私はケノラの職人達をそのまま使って、これもウイニペッグの常客平原三州に賓エレベーター千有余をもつサール氏から頼まれているゴルト島の別荘の仕事に取りかかっている。

早や十一月半ば。もうこの広い湖に船を走らせている者は私達と、日日に迫る凍結期にあせり気味の土人漁夫達位なものであろう。

仕事を終えて船で帰る頃は、もう夕闇に包まれ、チラチラ降る雪の彼方に、気早なクリスマスのイルミに、だんだら縞のケノラの町が生々と浮かんでいる。

（十一月十八日、ケノラで）

喪中につき年末年始の儀を欠きます
平城佐和　家族一同
83 Colbeck St., Toronto 9, Ont. Phone 762-4600

喪中につき年末年始の儀を欠きます
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ハミルトン　石橋英次郎　千鶴子　家族
トロント　箱田豊　愛子　家族
トロント　松尾光男　家族
トロント　樫野メリ　順　家族
トロント　バスチナック　英子
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トロント　樫野ワイ

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Toronto, Ont.
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Toronto, Ont.
道端昭次　家族一同
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喪中につき年末年始の儀を欠きます
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204 Indian Grove, Toronto 9, Ont.

喪中につき年末年始の儀を欠きます
森　ョーイ
森ジョージ　夫妻
森レジナルド　夫妻
森ゴードン　夫妻
桑原ロドニー　夫妻

喪中につき年末年始の儀を欠きます
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富美枝
アニ・ランボヲ　夫妻
西澤英一　夫妻
横山巌　夫妻
渡邊晃　夫妻

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14 Stanford Square S., Scarborough, Ont. Phone 755-3657

喪中につき年末年始の儀を欠きます
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338 Gladstone Ave., Toronto 4, Ont. Phone 531-1713

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19 Langford Ave., Toronto 6, Ont.

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カマ
692 Indian Grove Toronto 9, Ont.

喪中につき年末年始の儀を欠きます
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喪中につき年末年始の儀を欠きます
大山茂樹　夫妻
189 Westmount Ave., Toronto 10, Ont.

喪中につき年末年始の儀を欠きます
沖廣久　家族一
K. OKIHI
483 Evans Av
Toronto 14, O

喪中につき年末年始の儀を欠きます
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64 Appleton Av
Toronto 10, O

喪中につき年末年始の儀を欠きます
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487 Evans Ave
Toronto 14, On
Phone 251-96

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36 Bater Ave
Toronto 6, Ont

喪中につき年末年始の儀を欠きます
高崎　家族一
930 Willowdale Ave
Willowdale, Ont
Phone 221-693

喪中につき年末年始の儀を欠きます
神出忠　家族一
26 Shudell Ave
Toronto 6, Ont

小西正　家族一
188 Queensdale Ave.
Toronto 6, Ont

鬼崎富士太　家族一
98 Hallum Street
Toronto 4, Ont.

年頭の御挨拶

在バンクーバー総領事　番　徹夫

祝聖誕 賀新年

松下一郎
節子
625 Bunting Rd.,
St. Catharines, Ont.

謹賀新年
上代文雄
シズエ
1081 Foley Ave.,
Ottawa 8, Ont.

高木偉記
静枝
P.O. Box 55
Ruthven, Ont.

宮川喜一郎
佳子
5 Fairview Ave.,
St. Catharines, Ont.
Phone 935-6406

瀧部寛吾
千恵野
家族一同
608 McIntosh St.,
Fort William, Ont.

内堀繁市
美津江
141 Margaret Dr.,
Oakville, Ont.
Phone 845-2606

祝聖誕 賀新年
堀口猪太郎
はる
I. HORIGUCHI
1007 Lorne Park Rd.,
Port Credit, Ont
Phone 278-8038

工藤才十
貴子
F. S. KUDO
3427 Marlowe Ave.,
Montreal 28, Que.

田口善一
文子
勝司
5954—24th Ave.,
Montreal 36, P.Q.
Phone 721-4680

植田きみ
まり子
6950 Fielding Ave.,
Apt. 415
Montreal 29, P.Q.

西尾逸平
はま
4630 Melrose Ave.
Montreal 28, Que.
Phone 481-7361

矢田部つね
信夫
貞
在東京

祝聖誕 賀新年
山本雪子
笑香
アイリン
4526 Coolbrook Ave.,
Montreal 29, P.Q.
Phone HU. 8-7693

渡辺眞蔵
家族一同
3237 Evelyn St.,
Verdun, P.Q.
Phone PO. 8-6127

藤波登
ときわ
4695 Alexander St. Apt. 1
Pierrefonds, P.Q.

渡辺さを
家族一同
3112 Beauclerk St.,
Montreal 5, P.Q.

清水學登
豊美子
1111 Beaubien St. E.,
Apt. 4
Montreal 10, P.Q.

祝聖誕 賀新年
バルドメイ・クラブ
モントリオール市
Bal de Mai Club
Montreal, P.Q.

祝聖誕 賀新年
歯科医師 木村明
DENTIST DR. A. KIMURA
1538 Sherbrooke St. W. Montreal, P.Q.
Phone WE. 5-7287 RES. 735-1469

祝聖誕 賀新年
長老教會日本人部
牧師 堀崎房吉
外信者一同
Japanese Congregation of the K.C.K. Presbyterian Church
6225 Godfrey Ave., Montreal 28, P.Q.

祝聖誕 賀新年
茶華道竹屋流カナダ支部長
代家元 桑原正尚
2417 Marlette Ave., Montreal 28, P.Q.
Phone 481-3255



I always welcome this special holiday Issue because it gives me the opportunity to extend Season's Greetings to all our Japanese-Canadian friends across Canada.

Since 1949 when we introduced Empress flights between Canada and Japan, we have had the privilege of making travel easier and more convenient for many thousands of Japanese-Canadians. You may be sure we appreciate your support and patronage over the past year, and look forward to welcoming you aboard soon.

On behalf of all our Jet Empress crews, and everyone at Canadian Pacific Airlines — a warm and sincere "Best Wishes for the Holiday Season".

私は本紙年末特別號をいつも歓迎します。なぜなら参加を通じて 日系カナダ人の皆様に年末年始の挨拶をする機會が與えられるからであります。

私達が日本とカナダ間に エンプレス便を開始した一九四八年以来 私達は數千人の日系カナダ人の旅行をより安易にし 便利にすることを心がけてきました。 私達は日系カナダ人が本年中 與えて下さつたご支援とお引立を感謝し 皆様のご来訪をお待ちしております。

すべてのジェット・エンプレス機乗組員とカナダ太平洋航空会社の全員に代つて よき年をお迎えになるよう心から切望いたします。

J. C. Gilmer
President
Canadian Pacific Airlines

祝主聖誕
謹賀新年



宮本
モントリオ
聖ヒュー
MIYA
59
Phone

祝聖誕 賀新年

阿久根佐歳
52 Beverley St., Toronto 2-B, Ont. Phone EM. 8-5803

有薗三代蔵
信子
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藤本ルン
家族一同
460 Clinton St. Toronto 4, Ont.

古屋尤治
和恵
88—16th St., Toronto 14, Ont. Phone 251-0170

藤原嘉吉
家族一同
652 Carlaw Ave., Toronto 6, Ont. Phone HO. 1-5134

祝聖誕 賀新年
阿部徳男
トモ
家族一同
T. Abe
170 Benjamin Blvd., Scarborough, Ont. Phone [illegible]

横[illegible]光夫
わか
62 Woodycrest Ave., Toronto 6, Ont. Phone 466-4006

平野芳太郎
家族一同
180 Woodmount Ave., Toronto 6, Ont. Phone 425-2074

堀内芳太郎
春野
379 Wimnett Ave., Toronto 10, Ont. Phone RU. 2-7729

入澤佐和市
家族一同
324 Ontario St., Toronto 2, Ont. Poine 923-9919

池野国介
政代
家族一同
987 Parthia Cres., Cooksville, Ont.

稲田茂
家族一同
23 Rosewood Ave., Toronto 16, Ont. Phone 251-5698

祝聖誕 賀新年
安齋蓮治
美代子
35 Albertus Ave., Toronto 12, Ont. Phone 483-2256

伊豆川作平
かね
140 Broadlands Blvd., Don Mills, Ont. Phone 447-0873

川尻岩一
りう
646 Runnymede Road, Toronto 9, Ont. Phone 762-4855

謹賀新年
クリスマス・カードの交換を廃止します
河野章純

上高原鐵雄
奈津子
家族一同
365 Berkeley St., Toronto 2, Ont. Phone WA. 3-2168

三宅栄壽
ツル
8 Tiffany Court Toronto 16, Ont.

祝聖誕 賀新年
松居新蔵
か彌
博之
英子
正勳
明
マリー
松尾薫
加奈子
72 Prust Ave., Toronto 6, Ont. Phone [illegible]

唐津甫一
せん
2 Moutray St., Toronto 3, Ont. Phone LE. 5-4869

小早川正雄
明子
66 Riverview Gardens, Toronto 9, Ont. Phone RO. 6-1488

桑原金一
つる
69 Metcalfe St., Toronto 5, Ont. Phone 923-2889

前川定吉
ヲツ
秀雄
37 Castlegrove Blvd., Don Mills, Ont.

三浦宗兵衛
せい
151 Northwood Drive Willowdale, Ont. Phone BA. 5-9823

中村源松
トメ
貞治
185 Emmerdale Road, Toronto 10, Ont.

宮内篤治
鶴子
396 Sunnyside Ave., Toronto 3, Ont. Phone 769-4430

祝聖誕 賀新年
春原(スノハラ)順一
美井
ジョン
翠
159 Sunnyside Ave., Toronto 3, Ont. Phone LE. 5-5010
春原ポール
ビバリー・ミエ子
688 Coxwell Ave., Toronto 6, Ont. Phone 463-2553

森助五郎
19 Craighton Dr., Scarborough, Ont. Phone 755-3543

村田松太郎
トメ
70 Lappin Ave., Toronto 4, Ont. Phone LE. 5-6492

村井政蔵
家族一同
72 Westleigh Cres., Toronto 14, Ont.

中川幸太郎
家族一同
中川清一
家族一同
2015 Dufferin St., Toronto 10, Ont. Phone 651-2614

中村登市
家族一同
30 Old Mill Drive Toronto 9, Ont. Phone RO. 6-9810

西村正一
登美
10 Queensdale Ave., Toronto 6, Ont. Phone HO. 3-3233

野瀬清八
操
134 Poyntz Ave., Willowdale, Ont.

野田保一郎
キタノ
家族一同
164 Cambridge Ave., Toronto 6, Ont. Phone 461-1920

鬼塚末吉
トクエ
68 Sussex Ave., Toronto 5, Ont. Phone [illegible]

大垣麻治(夫妻)
家族一同
72 Chatham Ave., Toronto 6, Ont. Phone 469-0293

大西乙吉
460 Dundas St. West Toronto 2B, Ont.

佐久間せい
家族一同
48 Johnston Ave., Willowdale, Ont. Phone 225-5867

佐々木茂
家族一同
92 Robina Ave., Toronto 10, Ont.

下高原繁一
ツチ子
グレイス・エイ子
193 Langley Ave., Toronto 6, Ont.

新善太郎
エダ
12 Edge Park Ave., Scarborough, Ont.

春美長市
家族一同
1 Wales Ave., Toronto, Ont.

平徳三郎
家族一同
85 Glenside Ave., Toronto 8, Ont.

玉根佼
つね
232 Boywood Ave., Toronto 12, Ont. Phone 487-0469

田中菊太郎
ひで
51 Ravina Road, Toronto 12, Ont.

祝聖誕 賀
庭園

210 Laud
Phone: Bus. LE.

謹賀新年
日系人

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4
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ニューカナデアン

THE NEW CANADIAN
479 Queen St. W.,
Toronto 2-B, Ont.
Phone 366-5005

一九六六年度 特別号（二）

雑婚と移民問題

吉田老人

ニューカナデアンに掲載される死亡広告を見ると大抵の広告に白人の名前が雑つて居る。子供の多い人には三、四人も白人が遺族になつて居るのがある。戦前には稀にしか見られなかつた日白の雑婚が急に多くなつたことが広告を見ただけでも解る。

二世三世の生長と戦後同胞が散在して生活するようになつたことが雑婚の急テンポに多くなつた原因であることは確かだ。だが吾々一世が晩香坡時代に二世問題を論議する場合に、現在の状態を予期した発言は誰からも聞いたことがなかつた。そういうこともあろうと考えた人があつても、まだまだ遠い先きのことだと思つて問題にしなかつたのであろう。

二世でこれだけの雑婚の数があるのだから、三世、四世と世代が進んだら、ますます数が殖えて行くことは確かだと云えよう。そうして何世代か雑婚を繰り返して行くと余り遠くない将来カナダの日系は白人の血の中に没し去つて無くなることが容易に想像されるのである。甚だ遺憾なことだがそうした例は人類の歴史に沢山あるのだから仕方がないです。

私の知人に男女二人の子供を持つた人がある。兄は大学を出ると白人の娘と結婚して家を出て行つてしまつた。両親は息子が大学を出たら嫁（勿論日本娘）を貰つて一緒に暮すのを楽しみにして居たのにと落胆したがどうにも仕方がない。せめて妹の方だけは日本人と結婚して貰いたいと、娘に日本人と結婚するように説得すると『白人と結婚するのが、なぜ悪いか』と云う。『ママは白人が嫌だから』と云えば『ママが結婚するのぢや、ないぢやないか』と云われる。全くどうにも仕方のない問題なのである。

民族の純血を保存するとか何とか難かしい理窟を云つて雑婚を戒める学者もあるが、大陸の諸民族、東南アジアの諸民族、原住民族と何十代、何百代にも亘つて雑婚を繰り返して來た雑種の日本民族が今更ら純血でもあるまい。それは兎に角、雑婚は自然の法則であつて何者にも阻むことは出來ない。動物は勿論、植物でも同種のものを近くに置くと必ず交媒して雑種が出來る。種の純血を保存する爲めには完全に他のものと隔離するより外はないのである。カナダに住みながら息子や娘を白人から隔離するなんて全く不可能なことである。

日系の数と白人の数とが余り差のない場合や、別々の集団で生活して居る場合は別だが、現在の日系のように白人と雑居し、数が比較にならん程少数の場合は河川の流れが大海の中に流れ込むようなものだ。吾々がアメリカ南部の黒人のように白人から嫌悪され差別されて居たら雑婚も緩慢で全部が消滅するまでには幾世紀の年月を要するであろうが、今の吾々のように排斥も差別もなくなり白人と同等に取扱われることは誠に有難いが、その爲めに吾吾の子孫が白人大衆の血の中に消え去る時期を早める結果になつたとは皮肉なことだ。

雑婚によつて日系の消えて行くことを防ぐ方法はないが、日本から新らしい移民が『相當数』入加することになれば、日系の現勢を維持することは出來る。相當数がどの位の数かは私には解らない。カナダ政府は今後年間一千名位の日本移民を入国させるというが、一千名位いでは雑婚の急増とにらみ合せてまだ不足なのではないかと思われる。

今年は日本移民が年末迄には約四百人、今までの三倍位い入加するという朗報が本紙で報道されて居るが年間一千名の新移民を入加させるのは相當困難な仕事であるらしい。日本内地の生活程度が年々上昇して居る上に、移民が技術者に限定されて居るので余程優遇しない限り僅か一千名でもオイソレと集らないのではあるまいか。

今後の成績を見なければ解らぬことだが、もし日本移民の募集が可能だとなれば幾ら雑婚が多くなつても悲観することはない。カナダの持つて居る広大な未開墾の農耕地と無尽蔵の天然資源はその開発に更らに巨大な数の技術者と労働者を必要とするのだから。今カナダ政府の予定して居る日本移民年間一千名という数字は、それ以上に殖えても決して減少することはないと思われる。

今まで絶対に東洋移民を禁じて居たカナダが、たとえ年間一千名でも日本移民を入れるという事は『日加の経済関係が緊密になつて來た』爲めもあるであろうが、西欧からの移民が期待出來ない事情が、永い『白色カナダ』の政策を余儀なく変更せざるを得なくなつたのだと思われる。

『白色カナダ』なんと云う政策は現在では甚だしい時代錯誤な思想であつて問題にならない。カナダも近年人種平等の政策を採用して国内政治にはボツボツと実施して居たが、移民問題に人種平等の政策を実行に移したのは今度が始めてである。時代思想と国際事情に余儀なくされたのであろう。

人種平等の思想は年毎に徹底して來るであろうし、カナダの将來を考える場合太平洋の対岸に住む世界人類の半数のアジア人を対象とする政策の可否に依つてカナダの繁栄が左右されるのだと考えると、好むと否とにかかわらず将來のカナダは東洋移民を欧州移民と同等に入国させざるを得なくなるものと思われる。

排他的な国民として定評のあるアングロ・サクソンが主導権を握るカナダに対しては少し甘い観測かも知れないが、仮りに将來カナダの移民政策が夫れに近い線で行くとすれば、日本移民も現勢を維持するに充分な数が渡加して來るだろうから、雑婚も憂うるに當らない。『日系の滅亡説』も老人の単なる杞憂として笑い話の種になる譯だ。是非そうなつて貰いたいものである。

島育ちの老人

ウイニペッグ 與志磨

去年の年末特別号の続きみたいになるが、あの古鐘の発見された島は、オンタリオ州ケノラのウッヅ湖一帯の旅行案内地図にはガデナ島とあり、現在の持主はウイニペッグ市の富豪リチヤードソン氏である。彼はこの島を数年前に手に入れたのであるが、それまでは彼の別荘はケノラの町に最も近いコニー島（一巡八マイル余）にあつた。ここには他にも沢山な別荘もありパブリック遊泳場等の設備もあつて定期的に遊覧船も立寄るし水上機の発着絶え間なく往來するモーター船等で夏季は相當にぎおう。彼が町の港から四マイルも離れたこの島を選んだのもあのにぎやかさから逃れる事が一理由であつたとも見られる。一昨年の真冬私達は彼の大きな別荘を四つに切断し大型キャタでカンカンに凍つた湖上を引張つて來て据え付けたものだ。

今春になつて彼はウイニペッグの設計会社に、この島の入江に船倉庫、リクリエーション建物、八角形のダイビング・ドック、そしてこれらをつなぐため入江に沿つて水上舗道の設計を依頼した。五月初旬プラン



祝聖誕 賀新年

[illegible]川末吉
初美
家族一同
P. O. Box 11
Notch Hill, B.C.
Phone 675-2446

北村武雄
信枝
パトリシャ
317 Walnut Ave.,
North Kamloops, B.C.

小川幸之進
りん
P. O. Box 675
Salmon Arm, B.C.

太地豊吉
惠以
T. TAIJI
R.R. 1, Winfield, B.C.

山本正治
敏枝
家族一同
3667 W. Broadway
Vancouver 8, B.C.

日高ノメ
Mrs. Kume HIDAKA
61 Wilton Cres.,
Ottawa, Ont.

喪中につき年末年始の
禮を欠きます
阿久根男市
家族一同
1134—4th Ave.,
Box 98, Steveston, B.C.
Phone 277-7671

喪中につき年末年始の
禮を欠きます
伊藤ベブ
伊藤あき

謹賀新年

一月元旦

晩香坡佛教會

佛教婦人會
佛教壯年會
青年会
ジュニア佛青
日曜學校
駐在開教使 生田亨成
補教士 岡野丁柴
220 Jackson Ave., Vancouver, B.C.
PHONE MUtual 3-9014

謹賀新年

各社日本レコード、書籍、雑誌
生菓子、羊羹、花あられ

K森田輸入賣捌所

晩市東ヘスチングス街四一八
ホテル・パトリシア前
K. MORITA, IMPORTER DISTRIBUTOR
418 East Hastings St., Vancouver, B.C.
Phone 254-2713

賀正

謹んで新春の
お喜び申上げます

昨年中は格別の御愛顧を頂き誠に有
難う御座いました。倘本年もどうぞ
よろしくお願い申上げます

元旦

ブロードウエー花店

晩香坡市西ブロードウエー街六九一

田口佐太郎
同 春江
外家族一同

BROADWAY FLORIST
Serving Vancouver and Vicinity with all your Floral needs

祝主聖誕
謹賀新年

晩香坡日系会館
並に
日本語學校

維持會
母姉會
青木定義
外職員一同

475 Alexander Street,
Vancouver 4, B.C.
Phone 254-2561

Warmest Greetings To All from the Canadian Japanese Mission

Mission Points: Vancouver, Kamloops, Calgary.
Affiliated Churches: Kelowna, Letbridge, Toronto.

祝クリスマス
謹賀新年

カナダ日系人宣教会

バンクーバー
キャムループス
カルガリー
クロナ
レスブリッヂ
トロント

喪中に付き年末年始の禮を欠きます
何うぞ来年も宜しく倍舊の御引立を願います

今井宇佐吉
同 とみ

T. U. IMAI CO. — Watchmaker & Jeweller
38 River Street W., Moose Jaw, Sask.

Season's Greetings

Dental Laboratory Ltd.

127—8th Avenue S. E., Calgary, Alta.
Area Code 403 — 266-6668 & 266-6862

謹賀新

平素の疎遠を謝
高堂の万福を祈

安藤歯科研

社長

アルバータ州
二二
富士
電話

Season's Greetings

Iwata Travel Service
461 East Hastings St.,
Vancouver 4, B.C.
Phone 254-5101

Perfect Cleaners Ltd.
1287 E. Hasting St.,
Vancouver, B.C.

謹賀新年

新春に當り昔殺の御多幸を祈
昨年中の御愛顧を謝し倍舊の

岩田旅

トロント支
パーフェクト・

賀新年

南森光雄
菊恵
哲哉
冷子
120 Wilshire Ave., Toronto 9, Ont. Phone RO. 7-9842

浅野健蔵
清香
120 Woodycrest Ave., Toronto 6, Ont. Phone 463-3460

明瀬一好
静枝
順子
2020 Queen St. East, Toronto 8, Ont. Phone 699-3022

古川忠三
ミナ
66 Kennedy Ave., Toronto 3, Ont. Phone 766-7196

廣田喜一郎
清江
家族一同
60 Gully Drive, Scarborough, Ont.

井手上九右衛門
花子
88 Dearbourne Ave., Toronto 6, Ont. Phone HO. 5-5630

井頭彰子
逸子
貴子
35 Wallace Ave., Toronto 4, Ont. Phone LE. 4-4428

入江東太郎
加奈子
(ヘンリー)勉
38 Livingstone Ave., Toronto 10, Ont. Phone 789-1445

岩崎惣作
トキノ
56 Yarmouth Road Toronto 4, Ont. Phone LE. 1-3661

宮美子
5 Chilton Road Toronto 6, Ont. Phone HO. 3-8980

和泉藤太郎
きん
英子
30 Millbrook Cres., Toronto 6, Ont. Phone 463-9538

門永節
登美枝
小林知明
111 Hearst Circle, Toronto 15, Ont. Phone 244-7782

神田良雄
政乃
邦夫
アグネス
7 McLeod Street, Toronto 15, Ont. Phone 249-6422

近藤傳作
家族一同
55 Clansman Blvd., Willowdale, Ont. Phone 222-5846

川崎清満
久代子
177 Donlands Ave., Toronto 6, Ont. Phone HO. 1-3043

木下善一
小花
家族一同
8 Citation Drive Willowdale, Ont.

草野鶴吉
つ上
家族一同
28 Courcelette Rd., Scarborough, Ont. Phone 698-3652

森下梅蔵
トミ
家族一同
74 Wayne Ave., Scarborough, Ont. Phone PL. 9-5891

田中
美代子
ちよ
マーナルド
正幸
和子
18 McGee Street, Toronto 8, Ont. Phone 465-7819

中川佐助
家族一同
185 Gilmore Ave., Toronto 9, Ont.

中島卯三郎
ナト
862 College St., Toronto 4, Ont. Phone LE. 6-5647

中野武雄(両親)
ユキヱ
216 Rusholme Road, Toronto 4, Ont

西村ひろ
望
29 O'Hara Ave., Toronto 3, Ont. Phone 535-0663

西本英夫
春江
一家族一同
131 Riverhead Drive, Rexdale, Ont. Phone 741-7803

延藤一太
冬
ミキー
ロージイ
36 Cork Ave., Toronto 9, Ont. Phone RU. 1-6741

小田英夫
君江
英明
英司
45½ Ellerbeck St., Toronto 6, Ont. Phone HO. 3-6455

栗田松二
初子
175 Empress Ave., Willowdale, Ont.

料治一太
勢津子
122 Cambridge Ave., Toronto 6, Ont. Phone: 463-8780

佐々木周一
みどり
家族一同
30 Arden Cres., Scarborough, Ont.

高橋嘉策
静枝
823 Broadview Ave., Toronto 6, Ont. Phone HO. 1-2086

田中武二郎
綾子
70 Dolores Road Downsview, Ont. Phone 633-2655

立石ワイ
スミ
673 Bereford Ave., Toronto 9, Ont.

竹内春吉
家族一同
52 Morton Road, Toronto 13, Ont. Phone 691-0685

宮本宇太郎
初代
318 Markham St., Toronto 4, Ont. Phone 921-8157.

訪日中につきクリスマスと新年の祝賀挨拶を失禮申し上げます
上野律
上野くゑ一

山村政喜
すみ
家族一同
22 Geneva Ave., Toronto, Ont. Phone WA. 3-7289

村山保
育子
中島小龍子
ジョ
1 Parr Street Toronto 3, Ont.

謹賀新年
萩野カマボコ製造所
萩野ジョージ
家族一同
125 River St., Toronto, Ont. Phone EM. 3-6751

謹賀新年
客年中は皆様の絶大なる御引立と御支援を蒙りました。今年も宜しく御願い申上ます
パシフィック貿易商會
エグリンウード運動用品店
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花月榮吉
家族一同
8 Montview Ave., Toronto, Ont. Phone RO. 2-5023

謹賀新年
各位の御健康を祈る
トロント壽會
Box 175, Postal Station "E" Toronto 4, Ont., Canada

謹賀新年
天理教
天理教と
會

HOTEL FUJIMATSU

謹賀新年
カナダ在住
御愛顧を
引立を
富士

新年のお慶び
申上ます
トロント佛教
トロント佛
生
水
カメ
碁

日系人の協力を

日本の貿易の伸展のために

在々市領事 岡崎 龍雄

当館の管内には、日本の商社の出先きがない関係上事ら領事館が本来の業務に併せて日本品の買込みの代行まで時に必要となって来る。バンクーバーやトロント、モントリオールには日本商社の出先があるが、それとても人手が少くその近傍だけでも充分仕事がある上に、当地までは距離的には何れの地からも日本にしてみれば、青森から鹿児島までということになり、当地に出かけて頂くことは時間的に、経費的に仲々困なんを伴なうことになるわけだと思う。そこで、領事館も、家を含めて東京から三名、現地職員が五名、全員八名で、電話は三本という陣容で、日本の五倍もある広域管内を一生懸命にとび廻っているわけである。

最近は各方面で知られたお陰か、連日のように品物の引合いがあるが、さてその注文を何処で引うけてもらうかということがすこし大問題となるので、とりあえず備え付けの日本の商社案内書により関係会社を紹介しておくことになる。

私の知っている限りではこんな紹介で商取引を始めたが仲々良く行っているというのが殆んど皆んなという程である。偶然にバンクーバーの商社から自分の方の用件で電話があった場合に、ついでに手許にある照会事務の処理方を依頼することがあるが、最近のこんなケースで「あれは三億[illegible]にもなる引合いで思わぬもうけものでした。」というのもあった。

然し何れにしても大体に当地の取引は少量なので、大抵の場合は日本の商社に相手にされないで終ることが多く、カナダ商人はいつも不平をいっている。

それもその筈で、カナダの総輸入の七五%は米国からで、残りの僅か二五%を欧州諸国をはじめ、日本を含む各国がしのぎを削って買込んでおり、従がって日本の分け前もその何パーセント（一九六四年度は二五%の九%、一九六五年はやっと一〇%）ということになるわけである。これも最近良くなっての話である。特に平原州は人口も稀薄で、全産業も種類も少なく輸入品の消化力も大体日本からの輸入の一五%を下廻る程度ではないかと言われている。市場としては、現在は或る程小さいが、折角先年稲山経済使節団の来訪を契機として、平原州を含む西部カナダの目が日本に向けられており、非常な関心を持って来ている際に、小さい市場であることを理由に放棄することは、日本が現在国内産業のために躍起となって輸入している原料輸入にすら、将来は影響をもたらすようになる恐れがあるのではないかとすら思われる節も伺われる。

当国各地の邦人商社別の当国向けの輸出及び当国から日本向け輸出の延びの実体は把握出来ないが、昨年と一昨年との年間総合統計上の比較では二五%と相当大幅な延びである。日本への輸出は、昨年港湾荷役人のストという異状な状況の発生で、前年度に比較して五%の減で、日本の外貨事情には有利であったが、それまでは常に大幅な延び

これから当国経済の伸長と共に延びることは当然である。

これは現在のような貿易制度下では止むを得ないことで、日本という国■こそマニトバ州の五分の三、カナダの二七分の一程度でも人口的には米国の半分という大きな消費市場が存在するので、輸入するものは何でも国内的には関税金となり、更にこれを加工して海外輸出すれば、その上の儲けとなる。然も海外商社としては買うよりは、買い以上の努力を必要として、仲々成績は思うようには上らないのが当然である。自然買いの方が重要視されることになりやすいのではあるまいか。

然し先達って日本から年間十万から十五万弗以上のものを購入している当地のカナダ人商社の代表的なものを商品別にして八社について、その毎年の延びを照会したところ、大体一五から二〇%であることが判明した。■■の話では或る程度連邦政府の緊縮財政により金融面ではガイド・ラインが設けられ、ややきゅうくつな気もするが、折衝の仕方では左程でもないとの事であったし、まだまだこれからも当国の日本からの輸入はのびるということである。尤も雑貨の買れ行きはやや平衡気味になってきているとのことである。

カナダの景気も米国の影響を一〇〇%うけており、今ではやや過熱気味ではあるが、来一九六七年の中頃から下半期にかけては下向きとなる恐れもあるとのことでもあり、[illegible]

つけて、買込みを[illegible]是非しておく必要もあると思われる。

一九六六年五月アルバータ州政府が作成した資料によると、ピーレー州を含めて、五百万の人口を持つ西部カナダの購買力は、二千万の人口を持つペルーや韓国、又は一千万の人口の欧州の一国■■の四百から五百万の人口の購買力に匹敵するとのことである。

平原三州は人口こそ三百五十万ではあるが一九六六年は未曾有の小麦の豊作となり、当地小麦局の説明によれば農耕者への本年度の最初の支払い額は十六億弗で、その中少くとも八億は可処分（処分可能）所得と見なされる筈とのことである。この中の七五%が米国製農耕機械其他に消費されるとしても、残余の二億ドルの幾分かは日本からの産品と引換えにしたいものである。

工業国日本の進出はこれからで、平原州をわが貿易の真空地帯として放置してきたくないものである。在カナダ邦人商社も非常な努力をされていることは、各商社の[illegible]

が商社の力のみでは仲々充分な成果をあげられない。そこで[illegible]いつも全力を挙げて貿易の振興を図っている次第である。

新年を迎えるに当り、今まで以上に各地に在住しておられる日系人もひとつ我々と共に、皆さんの祖先の国、日本の[illegible]カナダ各地に駐在して[illegible]邦人商社に対し、全面[illegible]協力の手をのばして[illegible]貰いたいと特にお願い[illegible]次第である。[illegible]としても[illegible]からの[illegible]に関しては充分[illegible]

赤毛布

晨婦

赤毛布ナイヤのようにやせ細り
綻もぼろ〳〵衰えて
捨てゝしまをか焼きましょか
しばし手に取り一と思案
希望抱いて渡加して
貧しい中から月々に
今年かかって支払って
我が家の物となった時
嬉しい夜も風の夜も
甘苦の内に暖めて
苦労を共に■十余年
[illegible]

若草萌ゆる日あたりで
ママ事遊びに連れ出して
楽しい時を過ごすだろう
長の■恩を謝しながら
一寸それまで箱の中
しばし御隠居赤毛布

冬の夜

冬の夜長は楽しもの
[illegible]書にと
学ぶべきこと数々で
冬の夜長は楽しもの
御無沙汰勝ちの方々へ
便り書いたり貰ったり
冬の夜長は楽しもの
[illegible]

主イエスの父

ヨセフの信仰態度に学ぶ

則末牧男

主イエスの降誕をめぐって多くの人々が聖書の中にしるされていますが、その中で案外忘れられている人物にイエスの父ヨセフがあります。彼はイエスの父として一体どんな役割を果していたのでありましょう。

はなやかなクリスマスのかげにおどろきと不安をもってイエスの降誕を待っていた人々のいた事を忘れてはなりません。ヨセフはナザレの町に住んでいた貧しい大工でありました。その彼に思いもよらない出来事が起りました。彼の愛する婚約者マリアが身重になったのです。今日の様に自由にデートも出来なかった時代であり、ヨセフの心は深く傷きました。マリアに対する愛が深ければ深い丈、その苦悩は大きかったのです。『夫ヨセフは正しい人であったので、彼女のことが公けになることを好まず、ひそかに離縁しようと決心した』（マタイ一・一九）のです。しかしその決心を実行にうつす事もできないで、『このことを思いめぐらしていた』時、彼は夢を見たのです。『主の使が夢[illegible]あらわれて言った、「ダビデの子ヨセフよ、心配しないでマリアを妻として迎えるがよい。その胎内に宿っているものは聖霊によるのである。彼女は男の子を産むであろう」と』（マタイ一・二〇）

ヨセフは自分の悩みの解決を最も非現実な夢によって示されマリアを妻として迎えたのです。私はこれが信仰の本質だと思います。信ずるとは私にとって不確しかなことを確しかなこととしてうけ入れることをいうのです。ヨセフは人間の目には信ずることの出来ない現実を信仰をもって受け入れたのです。彼は人間がいかに不真実であっても神のみは真実であると信じた[illegible]のです。真理も理想も悦びも一切がたたきつぶされ、人々の冷たい視線やあざけりの中に只神の確かさに信頼しつつイエスを養育するという責任を果して行ったのです。

私達は主イエスの降誕の背後に、こうして黙々と信じ、不安と苦しみと戦い乍ら、神のみ心があると信じぬいて行ったヨセフの態度に学びたいと思います。

私達の生きている現実はどちらを向いても悲しみと嘆きの声で一杯です。世界中どこか狂っています。貧の不平等、人種の差別、天災（地震、洪水、飢饉）或は人災（事故、殺人、戦争等）と世界中のどこにも本当の平和を見出すことは出[illegible]る。[illegible]あればこそ、クリスマスの音信が、私達に真の平和と生きる希望を与えるよろこばしいおとずれとしてキリストの降誕を迎えたいと思います。

カナダ建国百年の記念すべき新しい年が、人間の不真実の中に神の真実を求めるよき年となる様、心から祈ってやみません。（トロント日系合同教会牧師）

冬夜

松下一郎

栗食ふて書に寄す夜長を継ぎつぐ

贈り来し松茸一ツ袋に包む

寒夕焼樹々それぞれの枝を張る

サボテンは花赤くして冬ごもり

山荘の春秋

コロラド州 蔦子

スプルースの若芽はのびてうすき紫 音なく落つる春逝くゆうべ

除草終へくつろぐ傘に渡るかな 草の実浮よ落積の中

キツツキをくわえて走る猫の背に かたぶく秋の夕日は淋し

深き霧薄らぎゆくと見る内に 枯草裸木霧氷にきらめく

田園の秋

オカナガン 春

遠島に集とりするパパに書く 孫の手紙の字行ほめやる

ありたけの歓声あげし幼妹の 掬いし魚二寸に足らず

[illegible]かに 父まき家の十年の[illegible]

いさゝかの土に表菜を若いて 家居るわれの小さきはたらき

豊年のとり入れ終えてこの秋の 訪日観光行く人多[illegible]

日本列島の行く方



吉野諭吉

御月様 トロントでお別れしたのが一九六〇年の秋でしたから、あれからもう六年たってしまったことになります。もう一度カナダへ行って、懐かしい皆様にお会いしたいと夢みていることに変りはないのですがそろそろ実行計画をたてないといけないと思っています。

いつの間にか高校生になったオートバイ好きの息子は、『太平洋に陸続きのところがあればカナダまでオートバイで飛ばしてみせるのになあ』と申して口惜しがっています。カナダからは、その後お知り合いの方々が少なからず来日されましたが、私ども日本人一般の生活レベルから申しますと、個人で海外旅行に出かけることはまだまだ夢に近いことです。もっとも、私ども科学研究者にとっては国際交流が盛んになってきましたので、せいぜい立派な研究成果をあげて国際会議に出張する機会を利用するのが現実的なようです。

国際会議といえば、近年益々盛んになり、今年は太平洋学術会議をはじめとして、自然科学関係だけでも十以上の国際会議が日本で開催されたと思います。来年は私の専門関係の国際鉱物化学会議が東京と日光で開かれますので、ずっと前から、会場の確保、寄付金募集、プログラム作製などに追われております。会議の折にはカナダで知り合った化学者にも再会できることを楽しみにしている次第です。

海外旅行に比べて国内旅行の方は大分能率がよくなってきました。先日も大阪の学会に参加しましたが、例の東海道新幹線を利用して、片道三時間又は四時間で往復しました。人口過密の日本のことですから、旅行に混雑や切符入手難はつきものですが、一週間前に駅の窓口へ申し込むと、その場で電子計算機が動いて座席の有無を確認し、空いていればすぐに切符を作成してくれます。昔の飛行機に匹敵する時速二百キロの電車が起伏の多い日本の国土を疾走する新幹線の安全性については正直の所危惧の念を抱いておりました。

しかし、多年に及び鉄道技術研究の成果にはとうとうカブトをぬいだ形です。とくに昨年来事故の多い飛行機にくらべますと、新幹線の方は文字通り地についた感じです。

かつてトロントから帰国したとき、留学中の二年間にテレビが急速に普及し、八チャンネルも見られるというのでそのスピードぶりに驚かされたことがありますが、テレビに加えて、洗濯機、冷蔵庫、電話、カーなどの普及に見られる急速な生活の向上とレジャーの大衆化にはたしかに目を見はらされるものがあります。

しかし、一方それに比例して頻発する交通事故、騒音と廃気による公害問題、家庭の分解と青少年問題、政治の腐敗から入学難の問題等に深刻な社会問題がのしかかってきています。

『今の日本は何かが狂っている』とは心ある識者の警鐘ですが、『文明あって文化無し』とでも申しましょうか、この辺でバランスを取り戻さないと日本列島は自己分解しかねない気がすることがあります。

『あしたがある』『何とかなるだろう』『なるようにしかならない』など楽観とあきらめの日本人特有の物の考え方がいつまで通用するか、文明進歩の急テンポを見せつけられるにつけ深く考えさせられるこの頃です。

終りに、カナダの皆様に人類の希望と祈りをこめてクリスマスの御挨拶をお送り申上げます。

クリスマスを迎える

岩井啓

一、我達一家はカナダに来て以来、幾回目のクリスマスを迎えようとしている。當アルバータ州レスブリッジ市では十一月中旬から街の中は美しく飾り付けをし、商店街が『クリスマスの買物を早くして下さい』と語っているようである。この点は現代の日本も同様である。が、日本のクリスマスの飾り付けと異る點は多くの家が家の内部の飾りだけではなしに、家全体が一つの飾りであるかの如く飾っている事である。此の家々を見る毎に三〇年前、まだ私が日曜学校の生徒であった時に先生が教えて下さった事を思い出すのである。即ち天使によるキリスト誕生のお告げの聖句、『恐れるな、見よ、すべての民に與えられる大きな喜びをあなたがたに傳える。きょうダビデの町にあなたがたの為に救い主がお生れになった。この方こそ主なるキリストである……』の文中『あなたがたのために…』とあるところに自分の名前を入れて見なさいという勧めである。『きょう"岩井啓"のために救主がお生れになった』『きょう"梅月高市"のために救主がお生れになった』…の如く。

當地に於て美しく飾り付けをした家は丁度、『私のために、私の家庭のために救主キリストがお生れになった』と祝っているかの如く感じられるのである。

二、次に、カナダに於ては此の喜びの知らせが、私とか、私の家庭であるとかの小範囲に止まらないで、『…すべての民に與えられる大きな喜び』と記されている聖句を強く實感するのである。當市のテレビ局ではクリスマスが近づくと各国からの移民を招いて夫々の母国ではクリスマスをどのように祝うかを尋ねる會見を行う。そして各国語でクリスマス・キャロルが唱われるのである。日本に住んでいた時には頭の中で抽象的にしか考えられなかった『すべての民』のクリスマスにカナダでは具体的に觸れる事が出来るのである。

聖書のマタイ傳に記されている東方の三人の博士達のキリスト礼拝の記事の新しい意味を学ぶことができる。『あの東方の博士達はユダヤと同じヘブル語（アラム語）を話す人達ではなかったであろう。言語もそして習慣も違う人々ではあったが此の『世界の王』なるキリストを拝む為にははるばるとやって来た』その姿をカナダの新移民が言葉や習慣が違っても同じクリスマスを迎えている姿を思い浮べるのである。

三、然し當カナダも天国ではない。私の此の原稿を書いている二日前（十一月二十七日）、當レスブリッジ市の二十一歳の一青年が何の理由もなく（？）一軒の農家に何十發という鐵砲の彈を打込んだ為五十八歳の婦人が殺されてしまったのである。今年に於て心臓を寒からしめるような殺人事件がいくつかアメリカに於て發生したのであるが、カナダも此の例外ではない。否日本に於ても然り。又多量の殺人が南ベトナムに於ー続けられており、全世界が殺人の恐怖の中にあるといっても言い過ぎではないであろう。

キリストの誕生された時代に於ても殺人があった。然もヘロデ王は『ベツレヘムとその付近の地方にいる二歳以下の男の子をことごとく殺した』と記されている。実に現代を思わしめるような問題の時代に『救主キリスト』は生れ給うたのであった。

聞、聖書中の聖書と言われる聖句は『神はそのひとり子を賜わった程にこの世を愛して下さった』と語っている。問題の多い社会、世界を愛すればこそ、神はその独り子をさえ惜しまずに與えて下さった。此の救主キリストを私達の心の中に迎えることこそクリスマスなのである。

①馬槽の中にうぶ聲あげ　大工の家に人となりて
貧しき憂い生くる悩み　具になめし此の人を見よ

②食する暇も打ち忘れて　虐げられし人を尋ね
友無き者の友となりて　心くだきし此の人を見よ

③凡てのものを與えしすえ　死の外何も報いられで
十字架の上に上られつつ　敵を赦し此の人を見よ

④此の人を見よ此の人にぞ　こよなき愛は現われたる
この人を見よこの人こそ　人となりたる活ける神なれ

メリー・クリスマス！
（由木康詞）

お禮

この特別号発刊に対して愛読者、商社、団体その他から良き御理解と御支援を頂き有難うございました。お蔭さまで御覧の通りのものが出来上りました。常に変らぬ御協力とお励ましを新しい年においても賜りますよう願い上げます。

△本年度の最終版を三十一日付で発行し、
△六七年度の初版は一月四日付で発行致します。

ニューカナデアン
社員一同

メリー・クリスマス
ハピー・ニューイーア

○特別号、日本送りは一部五十仙（宛名をお知らせ下さると當方から郵送）
○新規購読申込みには特別号を進呈。――知友へおすすめ下さい。

生き〳〵として

タエ

先達って板口富美子さんが今年の七月に編まれた御自分の詩集『呼笛』を贈って下さった。

その中の『もうちょっと』という詩の中に

『自分のしごとをすっかりかたづけて
しっかりと自分のあしで
大地をふみしめ
自分の呼び笛で
こちらから死神を呼びよせてやるのだ』

というアメリカ・インデアンのいった言葉がのっていた。

たくましく生きるこのインデアンの美しい言葉を…で『時が来たら置かれ…ら四、いつどこで召さ…もいいように』と生き…る私はしなびた草の葉…えた。

この詩の中のこのイ…アンの言葉をよんだ家…き〳〵として来た。

さあ来る一九六七年は…

トロント市内のガーベジ取除き告示

十二月二十六日(月)と十二月二十七日(火)は公休日と告示され、したがってトロント市内のガーベジ取除きはありません。月曜の取除きは十二月二十八日(水)に火曜の取除きは十二月二十九日(木)に行われます。

◎サイドウオーク清掃

自宅前のサイドウォークの雪取除きに協力を要請いたします。安全のため、雪が積れば直ちに取除き、氷りついた表面に砂をまいて下さい。商店主及び住宅主は一般市民への重要サービスとしてこれを怠らないようにして下さい。

H. F. ATYEO, P. ENG.
Commissioner of Streets

あゝ吾が愛笛よ

平原州 北斗生

話は六十年前の事だが未だに忘れ得ない。私は青年時代、笛が好きでよく笛を吹いたものだ。だが、私のこの笛は田舎できで粗末なものであった。

或る日家の友人が彼の友なる学生と二人で私の所に遊びに来た。その学生は笛を持っていて「秋」という字が彫り込んであり、見るからにほれぼれする良い笛であった。私はそれを貸してもらって吹いてみたが素晴らしい音が出た。それは良い笛だと真からほれ込んで大いにほめた。

数日後家は友人に連れられて、その良い笛を持っている学生の家を訪問した。学生はすぐに例の笛を出して来た。私は変人にでも会ったような気持で幾度も幾度も吹いて吾れながら音色に感心し大いにほめた。持主はどう思ったのか「その笛は君にあげよう」と言ったのである。私は夢かとばかり喜んで頂戴した。

私はこの笛を真から愛して毎日のように吹いて楽しんだ。数年後私はハワイに渡航する様になり、この笛も肌身はなさず持って行った。ハワイ到着一年後にメリケン船でカナダに渡航することになった。七月であったが、太平洋[illegible]で絵のようであった。月夜にはデッキにあがって件の笛を吹き一人楽しんだ。

ところが或る夜船室で二人の男が喧嘩をはじめ、手近にあった私の笛を取って相手をなぐったからたまらない。笛は割れて了った。「あゝ、吾が笛は」と私は男泣きにないた。喧嘩した二人も色を青くして驚き、平あやまりに詫び入ったが割れた笛は最早や元にかえるよしもない。

その後六十余年、八十をとっくに過ぎた私であるが未だにあの笛を忘れることが出来ない。吾が愛笛よいまいずこ―

祝聖誕 賀新年

籠元圓市

香枝

家族一同

249 Evelyn Ave.
Toronto 9, Ont.
Phone RO. 9-9262

祝聖誕 賀新年

土井初

静江

29 Elmhurst Ave.
Willowdale, Ont.
Phone BA. 2-1370

浄
ケイ子
哲
稔
幹
初美
條一
テルヤ
貫二
ミサ子

祝聖誕 賀新年

久木象吉
同 未子
歯科医 エディ
同 ジャネット

1152 Glengrove Ave. West
Toronto 19, Ont.

米山寿美子
寿雄

34 Strathcona Ave.
Toronto 6, Ont.

矢野武夫
矢野エミ

40 Pleasant Ave.,
Hamilton, Ont.

小保方美代
同 種司
家族一同

645 Winblest Ave.,
London, Ont.

喪中につき年末年始の礼を欠きます

篠原国雄
家族一同

148 Langley Ave.,
Toronto 6, Ont.
Phone HO. 1-1606

喪中につき年末年始の礼を欠きます

下田正利
村上初喜

91 Kennedy Ave.,
Toronto 3, Ont.
Phone 763-2495

喪中につき年末年始の礼を欠きます

谷善一郎
貞子
家族一同

138 Hogarth Ave.,
Toronto 6, Ont.

喪中につき年末年始の礼を欠きます

矢ノ下初女

Mrs. H. Yanoshita
A. Yanoshita
R. R. 4,
Chatham, Ont.

喪中につき年末年始の礼を欠きます

清積
アヤコ

MR. and MRS. T. URA
R. R. 2,
Leamington, Ont.

忌中につき年末年始の礼を欠きます

平野恒喜
サチ

P. O. Box 37
Opasatika, Ont.

喪中につき年末年始の礼を欠きます

太田武三

T. OHTA
18840—100th Ave.,
North Surrey, B.C.

喪中につき年末年始の礼を欠きます

太田芳江
太田レー・未瑁

9406—128th St.,
North Surrey, B.C.

喪中につき年末年始の礼を欠きます

熊野あさえ
田中メイ
家族一同

2630 Eton Street,
Vancouver 6, B.C.

喪中につき年末年始の礼を欠きます

加藤たま子
家族一同

2943 Downes Road,
R. R. 2
Aldergrove, B.C.

喪中につき年末年始の礼を欠きます

宍戸くら
家族一同

R. R. 1, Winfield, B.C.

在日兄死去に付き年末年始の礼を欠きます

坂本卯之助
スガヌ
家族一同

1188 Railway Ave.,
Richmond, B.C.
Phone BR. 7-8147

喪中につき年末年始の礼を欠きます

ミセス・テー加治
(故加治徳蔵夫人)
家族一同
テー・ジョーダン夫妻
石川エッチ夫妻
上出エッチ夫妻
本川エッチ夫妻

Hope, B.C.

Greetings

MONTREAL BUDDHIST CHURCH
5250 St. Urbain St.,
Montreal 14, Que.
Phone 273-7921

喪中につき年末年始の礼を欠きます

山口純四郎
家族一同

P. O. Box 81
Steveston, B.C.

喪中につき勝手乍ら新年の御挨拶を遠慮さして戴きます

向井憲治
妻 サヨエ
向井霊
妻 節子
岡野正
妻 つる枝
大谷恒寛
妻 芳子
升野竹治
妻 益子
淀川満
妻 マリ子

喪中につき年末年始の礼を欠きます

高島鐵康

1421—72nd Ave.,
North Surrey, B.C.

喪中につき年末年始の礼を欠きます

前田美、露
清己
モーナ明美

1424 East 8th Ave.,
Prince Rupert, B.C.

謹賀新年

モント
日

校長
父兄会々長

MONTREAL JAPANESE LA
5250 St. Urbain S

謹賀新年

モントリオー

白道会
壮年会

戦時の日系米人収容所跡を訪ねて（一頁よりのつづき）

ルイジアナの収容所から特別護送列車に乗せられて我々八百人のインターニーがここに着いたのは太平洋戦争もたけなわな一九四三年六月であつた。ここは気候もよし、我々の取扱いが軍部の手を離れて司法省に移つたので我々は最早やウォー・プリソナーでなく真のインターニーとなり厳格な束縛から解放され別天地に来た様な気がして皆一同は有り難く感つた。我々はここで自治体を組織し宗教学校消防、農場、土木、被服、炊事、病院、娯楽等の各部門を設け義務を指揮者として事務所には書記長と五名の書記がいた。我々のここに到着前既に先住者が七百名もいて規律正しい生活をしていた。そして総務は近藤市九郎氏であつた。四十名づつを容れるバラックが六十位建つていて私は五〇番のバラックに入れられ、シアトル方面からのインターニーと一緒に奉した。

すると間もなく近藤総務と中村穣五郎氏が私に面談を求め書記長になる様に頼まれた。それから毎朝八時に事務所に出勤したが就任の三日目に山の中腹にある食堂から朝二時頃出火し五棟が全焼し炊事場と食堂全部を失い二ケ月の間新しいのが建つまで庭で露天食事をした。炊事場がないので二哩先きの州の監獄から仕出しをして貰つた。即ち三度三度ピクニックをしていたのである。火はもう一歩で病院を焼く處であつたが漸く助かつた。そして一人の死亡者も出さなかつたのは不幸中の幸であつた。

私は書記長として一生懸命に働いた。学校では米国事情という講座を貰つていたので一週に三回講義した。勿論食事の時にはKPにもなつて奉仕した。

その年の十二月ユーエス・マーシャルが二名来て私をネブラスカに連れ帰つて再審査をされる事になつた。出所に当り、書記長として義務に精勤したと云うて感謝状に添えて電気シェヴァーまで頂いて恐縮した。或る日曜日教会の野外礼拝があつて私が説教をする番になつていたので次の様な趣意を述べた。

『戦争はいつ終るかわからない。されば互に若い人間ではないから何時天の御召しを此所でうけるかも知れない。そして此の収容所こそ我々に与えられた最后の報恩奉仕の場所かも知れない。我々が今立つているこの丘はゴルゴダの丘にも似て最も神聖である。主は我々の救の為め死なれたのであるから我々も主の為め同胞の為め死なねばならぬ。我々は主の御用でインターンされて此處に集められた事を確信し決死の覚悟で日々最善の努力をなし主の栄光を現わさねばならぬ。私は此収容所を少しでもユートピアに近い所にし度く日々努力している。それはやがて米国歴史の一頁を飾り日本移民の名誉を揚げることにもなると信ずるからである。願くば万能至愛の神、我等を憐みてこの志を堅からしめ給わんことを』

この祈りは私のインターン哲学であつた。

終戦は一九四五年八月であつたから収容所の建物は皆取り払われて今は跡形もなく、牛の放牧場かコーンの畑にでも還元されていると想像して此の旅に出掛けたのであつた。然るに想像はすつかり裏切られキャンプのあつた所は全部市街に編入され美しい住宅地になつていた。私はそこを貫通南北に舗装された自動車道を徐行し乍ら視察した。今アラモ街と云つている所は昔食堂のあつた處で、そこに唯一本支那ニレムの樹が残つていて幹が尺余に大きくなつていた。根元を立派に煉瓦で囲み昔ここに収容所があつた記念樹として市が此の一本を大切に保護している様に見えた。デニンさン所長の事務所の裏に上方にあつた貯水用の大きいシスターンは今水泳プールに改造されていた。北の山腹はピンョン松が主で[illegible]やカクタスが生えて平坦なプラトウになつている事は昔五年前と変つていなかつた。この高い處に立つて展望した市街を眺めまた遠く東の方にサンダデクリスト（基督の血）の連山を望み昔を追懐し万感胸に迫るのであつた。あの当時親しく交つていた島野孝平、中村穣五郎、笠井喜治、前田亀太郎、池畑[illegible]太郎、相賀安太郎、[illegible]山等々の錚々たる人物が続々[illegible]され再び相語ることも出来ないが、是等の畏友は在米開拓移民史にその名を永く残す人々である。願くば在天の霊安かれ。

サンタフェの町はこの高い所に立つても昔は西の一端が僅かに見へていたに過ぎなかつたが、今では四方に擴つて三万二千の人口を擁する様になつた。私は町で色々な官庁や教会に行つて収容所の事を尋ねたけれど知つている人は稀れで、知らない人が多かつた。私の[illegible]州の歴史調査課から手紙が来て収容所に関する文献を送つて呉れと依頼があつた。市の瓦斯会社にいつて尋ねたらキャンプで[illegible]係りを担当していた二世の木野さんを知つている事務員に会えたので木野さんの番地をきいたら[illegible]州に移住したとの事であつた。

その時一人の古老が何か用事で入つて来た。[illegible]にもとの人はキャンプの事を記憶していて次の様な話をきかして呉れた。あの当時外人収容所は日本人専用で獨逸の人は一人も居なかつた。多い時は二千人以上もいて[illegible]からではあるが[illegible]心に[illegible]られて見物にいつた。[illegible]が[illegible]に二重になつていて囚人達が[illegible]の近くを散歩しているのが見えた。高い監視塔があつて番人が銃をもつて立つていた。[illegible]だなと友人と語つた事がある。君もあの中にいたのかと云つて私を見直していた。あの収容所は[illegible]して大きくなり野菜畑まで出来てインターニーが労作していたが、その十年[illegible]にはCCCのキャンプであつて若い者を訓練していた所であつたから、山の中腹にあつたのは古い建物である。あの[illegible]の建物から夜中出火して大火事になつて町からもよく見へた。

私が色々と質問するので古老も面白がつて昔を追懐して語りつづけるのであつた。僕の友人で守衛になつて収容所に勤務したのがいたが早や故人になつている。彼れの話では囚人達は紳士然たる人が多く、おとなしく[illegible]正しくそれで[illegible]外にも二十五名づつ散歩を許された位であつた。そして彼等は採集して来たナ[illegible]ウやカクタス等を立派に細工して美術品にしていた。[illegible]からしも多く[illegible]されたようであつた。どこで[illegible]しい[illegible]もあると云[illegible]て[illegible]していた。

[illegible]あとで[illegible]して[illegible]たが[illegible]は[illegible]の人がキャンプを[illegible]外に[illegible]する[illegible]も[illegible]して日本人を[illegible]れ[illegible]んでいた。[illegible]がキャンプに[illegible]する人々の口から[illegible]人と呼ばれている[illegible]の日本人が自治体を作つて[illegible]局と協力し、[illegible]正しい生活をしている有[illegible]られ、彼等は早に[illegible]経者で[illegible]じべきでなく、[illegible]ろ同情すべきであると云う様にこの[illegible]方の人々の[illegible]が一[illegible]したのである。

面白い話がある。それは[illegible]と共にキャンプは閉鎖されると政府はバラックを競売に付した。当時建築材料の欠乏した時代であつたから[illegible]山の入札者があつた。此の瓦斯会社も一棟買つて倉庫にした[illegible]が貯蔵品の重さで床が抜け落ちて甚だ困つた」といつて笑つていた。そんな[illegible]であつたのを私も今[illegible]すお[illegible]の厄介になつたバラック五〇番は新しい建物で天井には[illegible]が[illegible]いていて寒い晩は[illegible]を下方に吹きつける様になつていたので余に寒い思ひをした事はなかつた。ここで古老と握手して別れた。

いずれ又機会を見てウィスコンシン、[illegible]、ルイジアナの各収容所の跡を探り訪ねて見度く思つてい

際て知らぬ可能性

（一頁よりの続き）

いわゆる技術移民の送出も漸く緒に就いてきたようで、これまたご同慶の至りです。これら移民、という呼称は当らない感じのする諸君は、カナダの経済開発に寄与するという本来の使命目的に加えて、戦前にカナダに移住した諸君ならびにこれら諸君を父祖として成長した二世三世の諸君と敗戦後の新生日本との間にできた断層といわないまでも隙間、いずれを埋めて、在加同胞と祖国とを改めて結ぶ役目を果し得るのでありまして、われわれとしては適格者の送出に意を用いているのでありますが、先住者諸君はこれらの人びとを温く受入れて、新来者が一日も早くよき市民となるようにご配慮をお願いしたいのであります。

建国百年祭と、モントリオールの世界博覧会は日本国民のカナダに対する関心を一段とかき立てることでしよう。日加協会は両国日加協会と共同して、外務省、在日カナダ大使館、ジェトロの後援を得て、この機会に親善使節団を派遣して、両国親善関係増進という協会の目的達成に一歩を進めたいと目下計画中であります。七月には私もこの一行とともに各地を訪問して諸君の壮容に接し久濶を叙することを今から楽しみに致しております。その節を期しながら、新しき年を迎えて諸君に幸多かれと衷心から申上げたいと存じます。

あゝ吾が愛笛よ

ニューカナデアン
THE NEW CANADIAN
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一九六六年度
特別号（一）

共通の世界観に立ち協力する日加両國

カナダ建国百周年を迎える一九六七年の年頭に當りニューカナデアン紙を通じカナダ在住の日系市民の方方へ新年のご挨拶をおおくり出来ますことは私の深く喜びとするところであります。

カナダは大西洋社会の一員であり、また、アメリカ諸国の一員でもありますがこれとともに太平洋においても重要な役割を果すべき国であります。カナダ自身も最近とみに太平洋諸国間との関係を重視して来ているようにみられ、中国代表権およびヴェトナム問題解決のためなどに注目すべき活躍を行なつております。

日本にとりましても太平洋をへだてた隣国カナダとの関係は政治的にも経済的にも重要なものがありますが幸いにして今日日加両国間には大きな懸案はなく、両国友好の結びつきが相互の協力により年々ますます緊密の度を加えておりますのはまことに慶賀すべきことであります。

特に経済面において両国間の貿易は近年の日本による鉄鉱石、銅精鉱などの開発輸入の増加などと相まつて一層増大しており、これとともに西部諸州を中心として各種の日加合弁事業が実現されております。かくして日加経済の相互依存性はますます強化され、両国間の貿易規模は一九七〇には十億ドルのレヴェルに達するものとみられます。また日本からの移民につきましても、カナダ政府は昨年東京に移民事務所を開設し移民大臣も訪日するなど、日本からの移住希望者の受入円滑化への措置がとられております。

現在アジア太平洋地域にはヴェトナム問題、中国問題、開発途上国の経済開発問題など解決を要する重大問題が残されています。かかる諸問題に対処して行くに当り多くの点で共通の世界観を有する日加両国間の協力はますますその重要性を高めている次第でありまして、太平洋をして文字どおり平和と繁栄の海たらしめるためにも両国の活躍に期待されるところは大なるものがあります。

このような見地から私は日加関係の強化のため微力をつくして一層の努力を続けて行きたいと考えておりますが、何とぞ今後とも日系市民の方々よりも大いにご協力頂きたく宜しくお願い申上げます。

また、以上のごとき日加関係の発展にともない、皆様、日系市民の方々のご活躍されるべき分野も今後ますます拡大されて行くわけでありまして、ご同慶の至りであります。皆様方の一層のご繁栄をお祈りして新年のご挨拶といたします。

一九六七年元旦

駐カナダ日本国大使
板垣　修

際てしらぬ可能性もつカナダ

日加協会会長　吉澤清次郎

コンフェデレイション百年を記念する年がやってきました。諸君の祖国は一年おくれて昭和四十三年が明治百年になるというので、カナダが建国百年の機会にモントリオールで世界博覧会を開くように、明治百年には二年おくれますが、エタスポー七〇を大阪で開くことになったことはカナダにいる諸君もご承知のことと存じます。日本ではいま百年の来し方を振り返ってその間になし遂げた業績の評価、犯した過ちの反省等が、言論界でとり上げられはじめ、これからいろいろな記念行事や記念事業が具体化するにつれて、ますます盛んになって行くことと思われますが、カナダではいよいよその年を迎えたのですから、同様の言説がすでにさぞかしにぎやかに行なわれていることと察せられます。

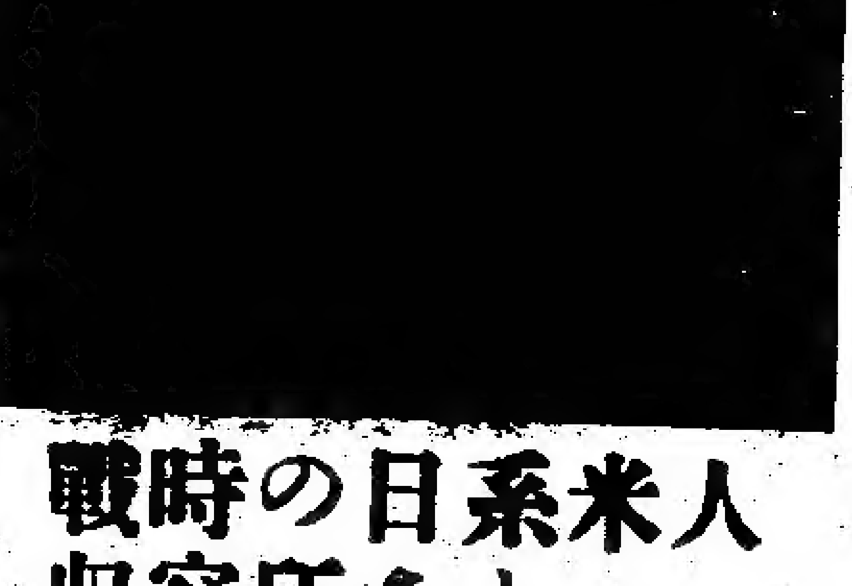
地球や人類の歴史からみたら一瞬のことに過ぎませんが、百年の歳月は、この地球の上に大体民族を単位に成立する個々の国にとつては、相當にはげしい変化と波瀾を経験させる期間でありまして、これを一転機として回顧とともに、将來を展望する一区切りとしての意義をもつものであります。カナダは単一民族とはいえませんが、英国植民地の四州が連邦を形勢して自治領の地位を獲得して以來百年の間に広ぼう六―七千キロに及ぶ大西、太平両洋の間に拡がる大陸を開発連結し、二次の大戦を経て国際的地位を高め、今日ではその無限といってよい豊富な資源と、多いとはいえなくとも勤勉なる国民とによって工業的にも高度の発展を遂げ、際涯を知らざる可能性をもつ大国となつたのであります。この発展に、数においては全人口の〇・二パーセントにも足りないわれわれの同胞が一翼を担っていることは、われわれが心強く思い誇りとするところであります。

カナダの建国と時を同じうして鎖国の殻を脱ぎ棄てた維新日本その後の発展は世界をして瞠目せしめるものがあったのですが、軍部に誤られてアジア大陸に野望を抱き、第二次大戦には独裁国と結んで太平洋に敗戦を喫し、いわゆる金甌無欠の国体も瓦解に至るのではないかとも危惧されました。しかし歴史にかつて経験しなかった惨敗後十年余にしてわれわれの日本は瓦礫の中からけなげに立ち上がり、天皇制を護持しつつ民主国家としての新生の途を力強く歩みつづけ、開国百年を迎えるに當って、自他ともに認めるアジアの安定勢力になりましたことは、カナダにある同胞諸君にとっても心強い限りであるにちがいないと思うのであります。

この二つの国の間の関係がここ数年の間に頓に密接の度を増してきたことはご同慶に堪えません。去る十一月下旬に、新任モラーン大使の歓迎午餐会を日加協会が催した際の挨拶に私が申したことでありますが、十年前に比べても日加両国民の相互の認識には格段の飛躍があるように思われるのであります。何といっても両国の関係が年一回交互に東京とオタワとで会合し、数日間腹蔵ない意見の交換をすることになったのが、このように緊密関係を強化するきっかけになったのでありますが、いろいろな公私の使節団の訪問交換、公私個人の往來が盛んになったことがこの機運を更に盛り上げています。一昨年は、日本から見てはカナダ最東端の大西洋岸ノヴアスコシア州から、州知事を団長とし州関係数人から成る視察団を迎えました。昨年はアルバータ、ブリティシュ・コロンビア両州の首相が閣僚とともに來訪しました。その度ごとに日本側のカナダ資源開発参加や、両国間企業提携の話が実って行くのです。今まで米国の陰にかくされてあまり関心をひかなかったカナダが、特別に関係のある財界や事業関係の人びとばかりでなく、一般の人たちの注目も集めるようになったことは日加関係増進に微力を尽しつつある私としては会心至極の感に堪えないのであります。

わが国民のカナダへの関心が高まるとともにカナダ国民の日本認識も深くなってきたことも顕著であります。隣接関係や、対日輸出関係で日本に深い利害をもつブリティシュ・コロンビアや平原諸州の人びとのみならず、東部諸州の人びとも日本に興味と関心をもつようになったことは、カナダの最もすぐれた市民として活躍されている日系カナダ人を通してであり同胞諸君に深く敬意を表するものであります。（以下二頁へ）

キャンプの跡に茂る記念樹



戦時の日系米人収容所あと

在米　加納生

私は在米生活五十年の間にまだアラスカの土を踏んだことはないが他の四十九州は全部見学する機会を得た。その中でニューメキシコとアリゾナの二州は一九一二年に漸く州に編入された新しい州で、スペイン系